

ADAHOONIŁIGII

(CURRENT EVENTS)

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Wáashindoondi Indians Bi'oonishjí Yá Ndaakaii Naabéehó Bikéyah Yikáá'góó Tádookai

Glenn Emmons wolyéego Indians Yinant'aí náánásdlí'fgíí shíí bizaak'ehgo dah 'adiildee níléí ha'a'aahdéé', 'éí díí ha'asídí nihitahgóó tágadookaiígíí. 'Ólta' bił honít'i'jí, 'índa 'azee'ál'í bił honít'i'jí ts'ídá 'át'éegi bił bédahodoozíjíl yiniiyé 'éí 'áadéé' nihich'jí deeskai lá. (1) 'Azee'ál'í haz'qagi, 'ats'íís baa 'áháyqagi ts'ídá lá daa níltsgo bindoonishgo diné bá yá'át'ééh dooleeł lá daaníigo 'éí ɬahgo haz'q nilíjgo yiniityé dah diikai; (2) 'áadóó 'índa 'ólta' bił honít'i'jí t'áá 'ákónáánát'é. Daa lá yit'éego bina'azhnishgo 'áłchíní k'ad da'ólta'ágíí ɬa' bínéidoo'nił lá, 'éí dó' hoł bédahodoozíjíl biniiyé 'áadéé' dah 'adiildee'.

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This is the new Cheechilgeetho School. It is located 18 miles south and about 7 miles west of Gallup. The school has a capacity of 64 boarding students.

Díí kwii biká'ágíí t'óó 'aak'eejjí 'anáhoolzhiizh yéqédqé' 'ólta' 'ałtso hadidzaa Chéch'il Łání hool-yéedi. Na'nízhoozhídóó shádi'áahjí tseebííts'áadahdi tsin sitqági 'áhoolyé. Naasht'ézhígóó 'atii-nííí 'e'e'aahjígo tsosts'idi tsin náánástqági. 'Áłchíní hastgádiin dóó bi'qq díjí' böhóóghah t'áá 'ákwii danijahgo.

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Díí bilagáana danilíjgo níléí ha'a'aahdéé' yíkai ha'nínigíí ła' níléí diné kékédaht'íjgóó yitah tadookai. 'Aadóó 'índa da'ólta'góó dóó 'azee' 'ádaal'íjgóó t'áá 'áltsgo yitah tadookai. ɬa' t'áá Na'nízhoozhígi naháaztqáq nít'éé'. 'Eí 'áadi 'ei naaltsoos bikáá'gi kékéyah bida'al-yaáigíí bich'íj siłtsoozgo diné bił dah naaz'ág-góó 'álcchiní 'ádanéelt'e'gi ndeiskáá', 'índa 'ólta' bá dahólqéggóó da yił 'ahqáh ninádei'nił-gó yiniiyé naakaii bił béeédahoozin. 'Eí 'ákó-dzaago 'ólta' ɬa' náádanidzingóó naaltsoos yi-káá' 'ádayiilaago yee 'anídayiizhjaa' Indians Binant'aí ha'nínii bich'íj. Díí naalkaah haz'ággi, ha'át'íi da 'íl béeéhodoozíjíl biniiyé na'aldeehígíí doo t'áá sáhá yaa naaskai da. T'áá kóó 'ólta' yindaalnishii, 'índa t'áá kóó 'azee'ál'í yindaalnishii ndayídéékid dóó t'áá ha'át'éhégóó da 'áká 'anájahgo biniiyé 'áhá-t'iini shóozt'e'. Hastóí Naabeehó yinant'aí daniliinii dó' t'áá yéego ɬa' 'atah yindaash-nish.

WASHINGTON INDIAN OFFICIALS VISIT WINDOW ROCK AREA

Commissioner of Indian Affairs, Glenn Emmons asked a survey team to visit the area. These officials studied Educational and Health problems for three weeks. Their chief objectives was to plan to; (1) enlarge health services; and (2) increase enrollment in schools.

Some members of the team visited many educational and health field operations. In addition another section of the committee worked in Gallup, New Mexico. They studied the school census and census maps to decide where more schools could be built. Washington, Window Rock and Tribal officials have worked together on these plans for enlargement.

OFF RESERVATION

Phoenix hoolyéedi da'ólta'ígíí Késhmish Yázhí ha'nínigíí 'azl'í'eedéé' naghái tónteel biniit'aagóó Los Angeles hoolyéejíj naaskai lá 'ashldadiin yilt'éego. 'Eí 'ákóó bilagáana dabighangóó yich'íj hootaa daasgai. Díí 'ákóó ndaaskai ha'nínigíí ɬa' Naabeehó dñilíj dóó Kiis'áanii dó' ɬa', Dziłghá'á dó' ɬa' dóó 'Anaa-két'láhá dó' ɬa' 'atah ndaaskai. National Conference of Christians and Jews wolyéego yee dah yikahii 'éí bá yaa nídaast'íjgo, yidah-deez'ággo 'éí bik'ehgo 'ákóó na'asdee'.

'Akót'éego bilagáana dabighangóó bich'íj hootaa da'asdee' dóó bik'íjíj 'índa dahooltsé' biniiyé t'áá díkwílgóó shíj tánáá'dooldee'go 'índa 'ólta'di ná'ildee'.

Fifty Phoenix Indian School students visited in Los Angeles homes on Thanksgiving. The Navajo, Hopi, Apache and Pima tribes were represented. The visit was sponsored by the National Conference of Christians and Jews.

In addition many interesting sites were visited by the students.

OPEN FORUM

Indians Náásgóó Bá Tsíhookosgi

(Phoenix Redskin)

T'áadoo le'é bee ntsíníkeesii naaltsoos bi-káá' 'ánílééh ho'di'niihgo t'áá doo 'asohodoo-béézh da. Háálá díí naaltsoosígíí da'nílt's'ág'-góó 'ádhahinidééh dóó dayóltá'ii daashíj néeláq'. Áko diné t'óó 'ahayóó kodéé' hwél'áago bich'íj hadídzih ho'di'ní nahalin, 'índa daashíj néeláq' doo bił 'ahéédajílzin da, 'ákwe'íígíí bee 'át'éego t'áá yéego nanitl'ago 'át'é bee ntsíníkeesii naaltsoos nihá bikáá' 'ánílééh ho'di'niihgo. 'Áko ndi bee hazdoodzih shíj yá'át'éehgo, k'ézdongo 'ájósingo t'áadoo bee-t'éhé da, 'áko yá'át'éehgo diné há yik'i da-diitjíh.

Jó t'áá kwe'é 'ólta' 'atah binaashnish, 'áko kót'éego naaltsoos 'álnéhígíí saad t'áá ɬa' bi-káá' nidoojihgo bee shá haz'ág. Bidziilgo yá-daalti'go yee naaltsoos 'ádei'l'iini doo 'éí nish-tíjí da ndi díí níhi'ólta' nílújgo binaaltsoos ha-hinidéhígíí dayóltá'ii díí kwii bee haasdzihihgíí t'áá shá deidoonih nisin. Indians daniliinii 'adahwiis'ággóó díjídi neeznádiindi mííl daats'í kékédaht'íj, 'áko 'éidíígíí 'atah nishlíjgo 'ádíshní.

Wááshindoon wolyéii daashíj néeláq' 'átl'qá 'át'éego bee bich'íj ntsídadzikees dóó bée baa yádajiłti'. 'Áko ndi kodóó hazhóó baa ntsínáhákeesgo ts'ídá bidziilgo nihíká 'eelwodgo 'át'é Wááshindoon. Nihitahgóó Wááshindoon yá ndaakaii nihá yaa nídaat'íjgo k'ad kóoni nihitahgóó 'azee'ál'í nihá naaz'ág, 'índa 'ólta' t'áá nihá 'áyósin. 'Ál'kidáq' nihadahastóí, 'índa danihizáanii yéé da 'éí 'ákódaat'éhígíí t'áadoo dayiiltsqá da. Tsots'idiin dóó bi'qá 'ashdla' nááhai dóó wóshdéé' béeso daashíj néeláq' bits'á hineezdee' Wááshindoon díí Indians bá níigo. 'Áko t'áá 'ániidídóó ɬa' t'áá yéego baa saad dahoniidló dasiidlíj' béeso doo 'ákót'éegóó chooz'íjd dadii'níigo, 'áko ndi shí'iinisingo t'áá 'ákót'éego 'iiná bił deiít'éehii bii'góó da'deeldijid nisin. 'Áko ndi béeso yíígíí nihá 'át'éego, bee t'áálahádi da náás niná-didiiltał biniiyé ninádahidit'aah. Nihí kót'éego ntsídeikees dahaníigo daashíj néeláq'déé' Wááshindoon saad bich'íj 'anoolzhee' k'ad; t'áá 'ániidígo bilagáana Glenn Emmons wolyéego Indians Binant'aí náánásdlíj'ígíí 'áni díí Wááshindoon Indians yaa 'áhályánéé t'áá 'álkéé' nahjíj nehe'níígo 'áltso ɬa' doonííl ní. 'Áko 'éí bee baa ntsínáánáskeesgo ha'át'íi doozáagi t'óó 'ádił dzidéésyéél dooleet, haah-láa yee' nahgóó 'ádinéiigał, t'áá daats'í bíí-

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ADAHOONIŁIGII

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níigah dooleet háadi da 'atah 'ákónihí' diilyaa go t'óó nisin.

Bee hadeesdzihii lq'í shii' hólóq ndi kwii díí naaltsoos bikáá' nii'nílgíí doo bíghah da, 'áko ndi kwe'é t'áálhágo haz'q bee 'ák'í ts'í-dadiilkos. 'Éí t'áá ha'át'eege da t'áá nídadíts'íj dóó t'áá nihináál ła' bee háada'adzih. 'Éí discrimination wolyé. 'Ájít'ehígíí biniinaa ła' nahdigo haa ntsáhákeesgo 'óolyé. T'ah nahdégé' díí doo asohodoobéézhgóó nihita' naat'i' nt'ee'. T'áá 'ákót'eeego 'át'ée ndi k'ad doo hózhóó da t'óó nahalin. 'Áko ndi t'áá 'íiyisíí t'áadoo 'ádajit'ehégó t'éiyá yá'át'eeh nisin.

Jó shí k'ad kwii bee 'ádee hashne'go shí 'ałdó' t'áá yéego shikágí yishtłizh. 'Áko ńléí ha'át'eege bilagáana ła' bił 'áhíishkahgo t'áá la' bíyó doo shóhodínéenáa da nisin ɬeh ɬahda. Doo shíj 'át'ée da ndi t'áá shí 'ánisht'eeego shq' ɬahda bee 'át'ée ɬeh. 'Áko ndi t'áá shí t'áá ha'át'ehégo da na'ashkidgo bee bikáá' háá-háshdááh. Wónáasdóó doo t'áadoo bahat'qadí t'áá sahdii 'ánisht'éegóó ch'íhálzhish.

Hadínísh't'eege, ńléí bił 'ahéédadiishkahii hadadít'ehégi 'át'eeego shi'éé' bee 'ádaa 'áháshyá, 'aadóó t'áadoo le'é da baa yádaati'-go t'áá 'atah baa yinísh't'íj ɬeh, doo t'áadoo 'íts'a'í nahjí t'áá sahdii shéshdzil da, 'aadóó 'atah yishdloh dóó ńléí hach'íj yádaashti'go da ts'ídá hanáá t'éiyá danish'. Díí 'áajíj t'áá bíyó nahdigo shaa nitsídadzikees yéę bee ha-k'ehidishdleeh. 'Aadóó t'áálá'í saad ha'nínigíí bee ch'íhonít'i' 'azhá shikágí yishtłizh ndi. 'Áko nihí 'ałdó' t'áá 'ákónóh't'eeego yá'át'eeh.

Lahgóó shíj t'áá 'íiyisíí doo nihaa dazh-dóó'áál 'át'ée da ndi t'áá nihí 'ánisht'eeego, t'áá 'ałtso bee 'ádaa 'áhwiilyáqgo yá'át'eeh. T'áá-doo le'é baa yádahasinii bee yit'íni niidlíjgo

'éí doo nihá 'ákódooníił da. Tó dihił da bee tsi'níidiááhgo, 'índa nihí'éé' da doo baa 'áhwiilyáqgóó, 'índa ha'át'íi da bee 'ahnída-iildahjí' na'ádiníil'ingo t'óó níláahdi na'ádiidziigo 'éí doo 'ádoonił. 'Éí t'áá hó t'áadoo le'é 'ádąqah jit'í wolyé. 'Azhá hakagí ɬigai shíj ndi 'ákót'eeego t'áá hó doo bee 'ádéézh'deetjíñ da-gó t'áá 'ákót'eeego bee hqąh tsíhodookos. 'Éí bąqgo t'áá nihíl béédaħózinígi wołíbee 'ádaah't'í.

Bee ninisht'eehii, 'éí kwii niha'áłchíní da-'olta'ii t'áá 'ałts'íisígo saad ła' nihá bikáá' ní-nááníshjááh. Niha'áłchíní bił dahózhğogo dóó biniiyé 'ádahat'sínií niha'áłchíní yik'í da'doot-kił daniidzin t'áá 'ániiltso. 'Áko ndi t'áá nihí bá 'aniit'eeego, 'olta' bíi'niłgo 'éí t'áá 'aaníí 'ákódooníił. Jó k'ad yá'át'eehgo nihitahgóó da'olta' dóó yá'át'eehgo niha'áłchíní ndanitin. 'Áko t'áá nihí bá 'aniit'eeego t'éiyá yee ła' yidoollíł niha'áłchíní. Shimá dóó shizhé'é 'olta' shá yineedlı́ nízingo kodóó 'olta'góó dahidiigháahgo t'áadoo biníło'ígóó nizhónigo yee ła' yidoollíł. Díí 'ákódaat'ehígíí t'áá 'ałtso baa ntsideikesgo yá'át'eeh. Háálá nihinitsékees t'áá nihí bee 'ats'á didáałji' koshídéé' hool-zhish. Bee yá'át'eeh dooleekii 'ádá nabik'í tsídaałkees haa'í yee'. K'ad t'áá 'ákódí dooleekii. 'Ahéhee'.

Thomas Tommaney, Principal
Phoenix Indian School

LOOKING AHEAD FOR THE INDIAN PEOPLE (Phoenix Redskin)

When one is privileged to write an editorial, he is being permitted to address a great number of people, including many people he never met. A well-written editorial will influence those people in their thinking.

As an employee of this school, it is my privilege to contribute an editorial. I am by no mean a professional writer; but even so, I would like to try to influence some of the regular readers of this fine school newspaper. If it serves any purpose, the title of this composition could be "Looking Ahead for the Indian People." As it is read, I want it clearly understood that I proudly identify myself with the approximately 400,000 Indians that form a segment of the American population.

Regardless of our many different opinions (an American privilege), we, as a group, are deeply indebted to the United States government. Through the efforts of its representatives, today we have better health, better educational opportunities, and a better lot in life than any of our forefathers. In the past 50 or 75 years great sums of money have been spent in our behalf. In recent years some of us have become quite critical of just how some of it has been spent, but to me that is the growing pains that must come in our assimilation of the white man's way of doing things. Even so, we must realize that the money has been ours to profit from in self improvement. The government today is listening to the many voices of our people; and after having been privilege to hear our new Commissioner, Mr. Glenn L. Emmons, recently state

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The Navajo Tribal Band played during noon when Commissioner Emmons visited Window Rock. In the background people are eating barbecue.

Tségháhoodzánígi Indians Binant'aí niyáháqdqá' baa 'álah 'azlíj'go 'át'é kwii biká'ágii. Dilní yee ndaanéhígíi t'áá Naabéehó bibéeso ta' bá sinilgo yee dah yikahii 'ádaat'j. Níwoh bilááhjí 'éí diné 'álah siljíii bá hada'iikaahgo bikáá', ta' nléí níwoh tsiyaadi da'ayá.

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the government's continued program for withdrawing from the scene as rapidly as possible, I feel that we are at a crossroads where all of us should deliberate and take stock of ourselves.

Space doesn't permit me to say all that I would like to, but I would like for us to take stock here of one thing that all of us discuss and read about; namely, discrimination. I am the first to admit that it still exists, but I do feel that it is lessened today and it can be lessened even more by our individual efforts.

Speaking from a personal standpoint, I am dark skinned—just as dark as many of our people who are described as full-blooded Indians. I have walked into situations where for short periods I felt uncomfortable; but realizing what was the undercurrent, I have always been able to soon become an individual rather than an Indian.

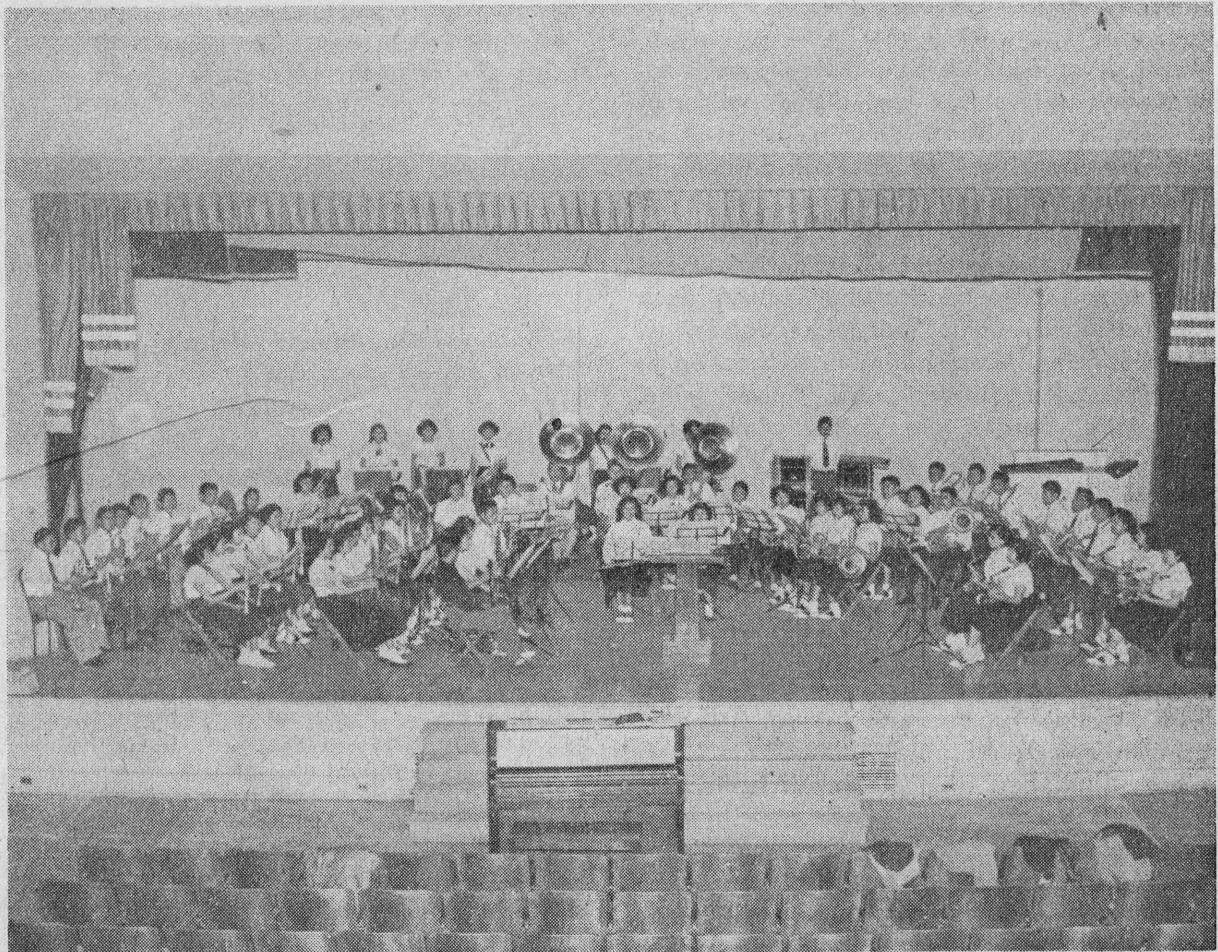
By my dress, similar to that of the people I was associating with, by my conscious efforts to contribute to the discussion at hand, by a constant smile and looking people straight in the eye, I have personally whipped discrimination wherever I have found it. I am just a normal guy—the same as any of you—and any one of you can do the same.

On the other hand, any one of us can be barred from any part of society, if we insist on seeing how intoxicated we can become, how repulsively unclean and unkept we can be, or hang back from the group we are with—yes, that's discrimination. And it is discrimination that anybody is going to experience, regardless of the color of his skin.

In closing, a word to the parents of all Indian children. We want our children to grow up happy and successful. They will be happy and successful, if we insist on their attending school and working with their teachers whether they are enrolled in public, mission, or United States Indian Schools. Today all our schools are good, and can teach children, if the parents will build up right attitudes at home. If the children leave home knowing that mamma and daddy feel that education is the key to success, the children will succeed. Let us truly take stock and take the right road at the crossroads. Thank you.

Thomas Tommaney, Principal
Phoenix Indian School

Navajos often use dimes, quarters, and half dollars with soldered eyes as buttons. Nickels or pennies are seldom used.



This is the Albuquerque Indian School Band. It has 70 members.

Be'eldíila Sinildi da'óltá'ágíí dilní 'atah yee ndaanéii kwii naháaztq. T'áá 'át'égo tsots'idiin yilt'é dilní yee 'atah danilínigíí.

Náás Yidiiskqoggó Naabehó Daadaat'ée Dooleet

(Smoke Signals)

Díí k'ad Naabehó ba'álchíní da'óltá'ágíí t'áá daats'í kojí 'ana'í bitahjí be'iina' ch'ídadoot'ih doodai' daats'í t'óó dabighan yéegoo nát'ééq' nídadoodleekgo t'óó nílááhdéé' 'át'éhéegi 'át'éego t'óó bíká 'anínááda'alwo' dooleet?

Díí k'ad baa hwiinít'ínígíí nílááh bilagáana bitahjí 'iinánígíí yidooltsoł ts'ídá nihá bíchqá hwíidéeni'. Háálá díí k'ad kéyah nihíl dah si'qgo biká' kéehwiit'ínígíí diné t'áá 'áltso t'áá bí ha'át'éego da 'ák i nidadikaigo bá yá'át'ééh, t'áá 'áltso bilagáanají ndahazt'i'ii yéé-dahózingo. Naabehó dine'í lá 'éí bikéyah hólqo ndi k'ee'q q noot'ílgíí beego doo t'áá 'áltso bíhóoghah da. Ts'ídá doo zhöggo bee 'iináa dooleelígíí t'áá bi'oh neel'q.

'Áko ndi bee náás 'adooldah nilíni, Naabehó yee náás dookahii 'éí naakigo dah 'ool-

dahii t'éiyá ła' yidoollíí. Wááshindoон wolyéii 'éí t'áá sáhágo doo ła' yidoollíí da. Díí naakigo dah 'ooldah ha'nínii 'éí Naabehó dine'í t'áá hó dóó general public wolyéego t'áá níltéél nít'éé' kéehojit'ínígíí t'áá 'ájíltso 'áályiñí.

Naabehó dine'í t'áá hó 'ádajít'éego t'éiyá ła' dooníí. 'Inda ha'álchíní dahólónii dó'. Jó kóq 'óltá' há 'qq 'ádaat'í. Bee 'ídahoo'aghgo kodóó yá'át'éehgo ch'ídahwiizt'i'. Díí nihá 'ashja'osin.

'Áádóó 'índa general public wolyéego bilagáana t'áá nikééhozhnít'íjjijí' hálák'ee náánasdlí díí Naabehó náásgoo 'ádaat'ée dooleelígíí. Háálá 'éí Naabehó ba'álchíní da'íltat'i', naanish yéédahósini naanish baa dahizhdi'ah dooleet. Wááshindoón 'éí t'áá sáhágo doo yíneel'q q da diné naanish bitaa dit'a'gi. 'Inda bilagáana há nda'anishii da tsílkéí, 'índa ch'ikéí da naanish bíbabijiyii' aahgo bee bíká 'azhdoojah. Jó kodóó 'ákót'éego bee haa ntsídahakees. Daánish dajít'ée shq'shin

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'ákwi. 'Aadóó kodóó tsílkéí hatah góne' 'ada-hakáahgo daánish yit'éego bich'jí ntsídadzí-kees dooleeł. Baa daatsí 'ahééh daznizin dooleeł, doo daatsí hoł yá'ádat'éeh da dooleeł.

'Inda kojí Naabéehó jilíinii t'áá 'ákónáát'é. Kóó k'ad 'ólta' wolyéii bee 'ídahoo'aahii há 'ashja'ósí. T'áá bíni'dii t'óó t'áá 'ádzaagóó neheleehgo kodóó t'áadoo biniiyéhégoo béeso 'ats'á dahinidééh nilí. 'Inda tsílkéí dóó ch'ikéí da yá'á'téehgo naanish yiniiyé 'ídahooł'qá'go bilagáana kééhojit'iinii diné hatah góne' 'adoogálígíí dooda jiniigo, bázhdoonih ngah-lingo 'áldó' t'áadoo biniiyéhégoo 'ádahat'í nilí. T'áá 'aaníí 'ákót'éegogo tsílkéí t'óó nléí dabikéyahgóó 'abínida'di'doodził. 'Ákwii na-níl'e'dii béeso bik'é 'ats'á dahineezdee' náá-nídlí. 'Ákót'éego lq'ígoo tádiłt'i'go 'át'é.

T'óó ch'et'ánígo baa hane'go 'éí kót'é. Wááshindoón kodóó 'ólta' nihá 'áyósí. Yá'á-téehgo bee da'iiná danilíinii kóní nihá yistlá. T'áá 'ákwe'é t'éiyá yee nihita' nahale'. 'Aadóó 'éí Naabéehó nohliinii dóó bilagáana bitah kééhwii't'iinii bee bídaholníih. 'Alch'ishdée' 'aheełt'éego baa ntsídzíkeesgo nizhóní dooleeł. Doodago 'éí t'áadoo biniiyéhégoo 'áda-hóó't'íjil nilí dooleeł.

George A. Boyce, School Supt.
Intermountain Indian School

OPEN FORUM

(Smoke Signals)

Will our Navajo students become absorbed by off-reservation communities, or will they return to life on the reservation and remain dependent upon society?

Off-reservation relocation is the objective of the governmental program. Our nation needs well-educated, self-supporting Navajo people. The Navajo people are too numerous to support themselves on their meager reservation resources.

However, it is important for all concerned to see with increasing clarity that success depends primarily upon two groups, namely the Navajo people themselves and the general public, more than it depends upon the Federal government.

Firstly, it is up to the Navajo parents and the tribe as a whole whether or not their children come to school willingly, and remain to complete their course, when schooling is offered.

Secondly, it is primarily up to private employers and the general public as to whether Navajo graduates will be offered jobs and given community acceptance. The government does not do the hiring. It will be the private employer who offers or fails to offer jobs to trained Navajos. It will be the private citizen and citizen groups that will make the Navajo feel welcome or unwelcome in an off-reservation community.

Finally, it is the individual Navajo who suffers by failure to take advantage of educational opportunity; and it is the general citizen who foots the bill and suffers the loss to the nation if the Navajo graduate does not

find a job or does not get community acceptance, and inescapably returns to his reservation.

In short, the government gives a good education. It sets the stage for success. But government can only be a facilitating agent between the Navajo people and the general public. Whether the Navajo of tomorrow enters our lifestream successfully, actually rests squarely upon the Navajo people and the general public.

Dr. George A. Boyce
School Superintendent

Diné Bizaad Wolta'gi

Bilagáana bizaad hoł béhéhózingo nizhóní dóó t'áá Dinéjí saadígíí bee 'ak'e'eshchíjgo wólta' béhéjísingo yá'á'téeh lá. Háálá t'áá 'éí binahjí' saad yá'ádaat'éehii, 'Inda saad bee hasht'e hodít'éii bíhojiił'aahgo yá'á'téeh. Records wolyéego béissh hataałí yee naanéhígíí biyi'dóó Diné bizaad 'ak'e'elchíjgo bíhwii-doo'álgíí biniiyé nihá 'ádeilyaa ni'. 'Éí nléí 'éé' neishhoodii naazdáágóó dahóló. Diné bi-zadígíí wólta' bíhojiił'aahgo bíhónéedzáz. Háálá t'áá nihí nihizaad nilíjgo 'álahjí' bee yádeilti'igíí bee na'iidzo dooleełgi nihinant'aí ka' bił yá'ádaat'éeh.

T'áadoo 'ajííłta' da ndi t'áá haghandi díí béissh hataałí yee naanéhígíí hazhó'ó dzíis-ts'qá'go bíhwiizhdoół'áałgo 'át'é. Biyi'dóó bí-na'niltinígíí yíisínlits'qá' dóó 'áninii t'áá 'ákóne' be'íł'íjgo haashíj néelqá'jíj 'anootíjíi, saad bee hasht'e hodít'éii yíníltá' dooleełgo 'át'é. 'Ajooba' k'ee'qá 'áaniil dooleełgo da'íílt-a'ígíí 'ajooba' saad yídahooł'qá'. 'Áko t'áá ho hazaad náádajółta'go la' t'áá hazhó'ó yá'á-téeh doo.

T'áá lá 'aaníí hámánish doo hojooba' 'íinizin da. 'Eídíigíí báago béissh hataałí yee naanéhígíí biyi'dóó shizaad bee na'nishtingo 'ak'e'elchíhígíí dóó wólta'ígíí shidine'é lq'í yídahooł'qá'go 'át'é k'ad. Bilagáana 'éé' neishhoodii danilíinii 'áldó' lq'í nihizaad bee 'ak'e'eshchíjgo wólta' yídahooł'qá'go 'át'é.

'Áko nihí 'áldó' nihizaad bee 'ak'e'ołchíjgo bídahooł'aahgo t'áá 'íiyisíí yá'á'téeh dooleeł. Ndi t'áá 'álahjí', nihinaanish bita' nídashoo-t'aah góne' ihoł'aahgo t'éiyá bee 'ádiká'anidoowló. Díí béissh hataałí yee naanéhígíí biyi'dóó Diné bizaad wólta'go bína'niltinígíí naadiin díj' 'ałkéé' sinil.

Shí t'áadoo 'ííłta' da ndi t'áá béhéhózínígígo bíhooł'qá'go' Diné bizaad wólta'ígíí. Ts'ídá t'áá 'ákónéehhee 'áají 'áłtsé bíhooł'qá' lq'í nisin. Háálá Bilagáana bizaadígíí bił 'ahqñ sinilgo yá'á'téehgo bee náhádláh lá. T'á 'éí binahjí' Bilagáana bizaad bíhoo'aah lá 'áldó'. Ts'ídá 'éí t'éiyá bee jé'ehodítsaago shá yá'á'téeh

(Continued on page 7)

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daazljj'. 'Éí bee 'ádiká' anáháshyeed. 'Éidíigíí bqago Diné bizaad bee na'adzo dóó wólta' haznó'ó bídhooł'aah.

Kwá'ásini, bee 'ihoníldzilii, 'ajooba' saad, bee 'ajéi hasht'e dít'éii k'ee'qq 'áaniil dooleet daniidzingoósh jó yíní 'ádin niliinii da baa yiikah dooleet.

'Áko biniiyé 'íiníshtha'go yá'át'éehgo God bizáaa bee hasht'e hodit éii binoosh'aah. Cook Christian Training School, Phoenix, Arizona hooiyéegi 'atah 'íiníshtha' k'ad.

—Roger D. Deal

OPEN FORUM

It is good for one to know English, and it is also good for one to learn to read Navajo and the words of peace (God's Word). Records have been made for learning to read Navajo. The missionaries have these, so there is opportunity for learning Navajo reading. Some of our leaders approve of our learning to write the language we talk.

In order that grace might spread, some educated ones among us have learned the words of grace. It is very good to learn to read ones own language.

Even though you have never been to school, you can learn to read in your own home. You can listen to the teaching from the records, and if you do just what it tells you, you can read the words of grace.

We are a needy people. For that reason I am teaching my people from the records, and many have learned Navajo reading and writing. Many White missionaries, also, have learned to read our language.

It will be very fine if you, too, learn written Navajo. You can help yourself if you study in your spare time. There are twenty-four lessons on the records that teach Navajo reading.

Even though I never went to school, I easily learned to read Navajo. It's a good thing that I learned it, for by means of English printed alongside the Navajo, I have picked up some English. I have helped myself to what has turned out to be good for me by listening for these. For this reason study written Navajo carefully.

My friends, if we want the word of grace that makes us strong and keeps our hearts right to spread, we must follow after that which does not bring sorrowful results.

For this reason I am going to school and learning well the word of peace, Cook Christain Training School, Phoenix, Arizona.

—Roger D. Deal

Ha'át'íí 'Óolyé 'íhoo'aah

(Sherman Bulletin)

'íhoo'aah ha'níigo t'áá 'éí t'éiyá baa yádaati' leh. T'áá 'íiyisíi böhölníihii 'átléaha'ni. Naabéehó ba'álchíní dahólónonii dó' 'óltá' t'áá yaa yádaat'i'. Niha'álchíní da'óltá'go bíni' 'ídahwiidool'áál daanii leh. 'Áldó' díí 'íhoo'aah wolyéii ts'ídá t'áá 'ákónéehée 'átléego yaa ntsídaakes. 'Índa Naabéehó ba'álchíní dó' t'áá 'ákónáádaat'i'. 'Íhwiideesh'áál danizin. 'Éí bqag 'óltá'jí' dah dahidiikai.

Ha'át'íí 'óolyé 'íhoo'aah wolyéii? 'íhoo'aah wolyéii baa yálti'go ha'át'íí baa ntséhkees leh? 'íhwiideesh'áál dohníigo ha'át'íí bíhwiideesh'áál nohsin leh?

Bilagáana bizaad lá bíhwiideesh'áál ni nohsin shíí ndi 'éí 'íhoo'aah wolyéii t'áá bił naat'i' ndi 'éí t'óó yists'ihigo 'átlé. 'Índa naaltsoos wolta' bíhoo'aahgi t'áá 'ákónáánát'i'. 'Éí t'íjh-dígo 'átlé 'áldó'. Bíhwiidoo'áálts ts'ídá kónée-lq'go 'átlé.

'Índa t'áá hó dzizjigi dó', ha'át'e' bee 'ádaa 'áhojilyqagi. 'Éí dó' díí 'íhoo'aah ha'nínigíí t'áá bił naat'i'. Nílááhdéé' diné yee dahonítlíí-níi, 'índa yee haa ntsídaakesii 'óolyé díí reputation. Łá' t'áadoo ba'át'e'egóo nizhónígo náás deiikáahgo bee dabidi'níl', 'índa nááná-łahjí 'éí ba'át'e' danilíinii dóó t'áadoo le'é bqaghági 'ádaat'éii yaa deiikáahii bee dabidi'níl'. 'Áko t'áá háájí shíí 'atah jílji' leh, yá'át'eéhjí doodai' doo yá'át'eéhjí da. T'áá hó 'ájít'éego, t'áadoo le'é yá'át'eéhgo 'ajooliilgo, jó 'éí bee ch'ího'dit'áah dooleet. 'Índa 'óltá'gi ndi t'áá 'ákót'é. 'Álchíní da'óltá'ágíí nizhónígo ts'ídá t'áá 'ádabi'di'nínígi 'ádaat'éego 'áadi 'óltá'ágíí lá nizhónígo 'óltá' ni dahaníigo yá'át'eéhgo ch'ídabi'dit'áah. Doodago 'áldó' doodaa. 'Índa t'áá nílááh haghájí ndi t'áá 'ákónáánát'i'. Bił dahagháni, bił hajíjéé' danilíinii da yá'át'eéhgo ch'ídabi'dit'áah dooleet t'áá hó 'ádajít'éego, doodai' doo yá'át'eéhgó baa hane' dooleet t'áá hóhí bá 'ádajít'éego. Díí 'ákódaat'éhígíí t'áá 'áltso' 'íhoo'aah wolyéii bił ndaat'i'. 'Aadóó kojj' daashíí néelq' béhééstl'in, 'éí 'óolyé 'íhoo'aah.

Miss McClure.

Open Forum

WHAT IS AN EDUCATION

(Sherman Bulletin)

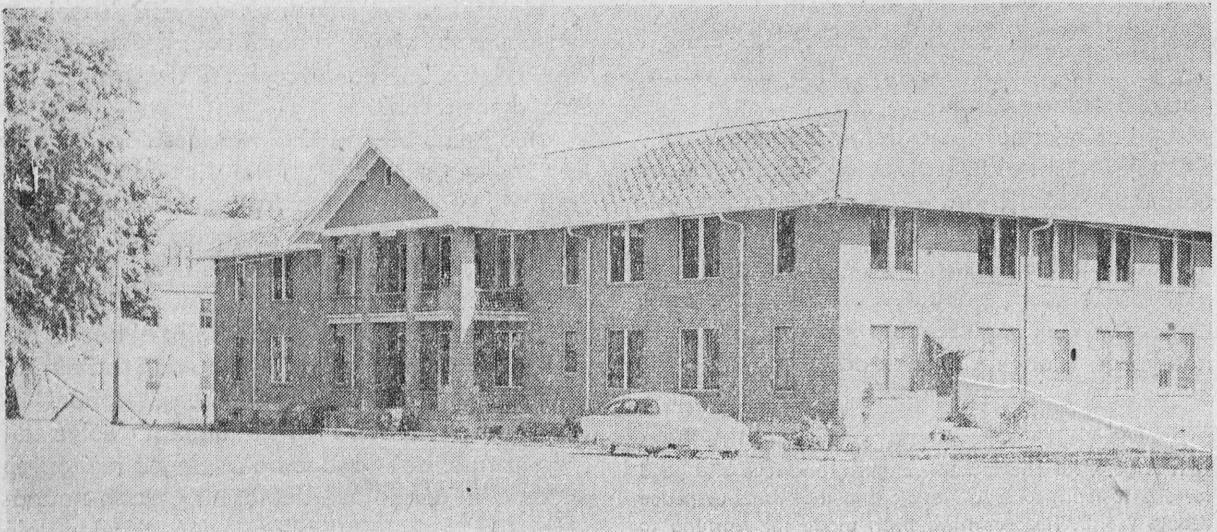
Many people talk about an education. They say it is important. Navajo fathers and mothers talk about schools. They want their children to have an education. They think it is important. Many Navajo girls and boys want to go to school. They want an education. They think an education is important. The girls and boys in your class want an education. They think an education is important. That is the reason you are in school.

What is an education? What are you thinking when you talk about an education? What do you want when you talk about education?

Learning to speak English is not an education. It is only a very small part of it. Learning to read is not an education. It is only a very small part of your education. You must learn many more things. Write an article for the Sherman Bulletin. Tell about something you think is part of an education. Other pupils like to know what you are thinking.

A good reputation is very important. It is part of your education. Your reputation is what people think of you.

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This is the boy's dormitory at the Chemawa Indian School, Chemawa, Oregon. Navajo boys and girls attend the Special Navajo Program at Chemawa.

Díí níléí Chemawa Indian School hoolyéedi 'át'é. Kwii kin ntsaa si'ánígíí 'ashiiké yii' dabighan. Naabehó ba'áłchíní lq'i k'ad 'áadi da'ólt'a', 'ashdla' naahaijjí' beehaz'q ha'nínígíí 'atah da-yólt'a' 'áadi.



Fort Sill Indian School has a bank. Here children can learn the value of a safe place to keep money. They also learn how to make deposits and write checks.

Béeso baa 'áháyáqagi bídahoo'aah Fort Sill Indian School hoolyéedi. Béeso báhooghan góne' béeso yah 'ahi'nííl dóó naaltsoos check wolyéhígíí bee hááhá'níílgí bídahojoół'aah.

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Some people have a good reputation and some people have a bad reputation. Everyone has a reputation. You cannot buy or borrow a reputation. You earn it by the things you do. You help earn a reputation for your school and your family. Are you earning a good reputation.

Miss McClure

'Ashdla' Naahaijjí' Beehaz'q Ha'níigo 'Ólt'a'ígíí 'Alqájí' Táá' Náháhágíí Ha'át'íí Bídahoo'aah?

'Ashdla' nááhají' beehaz'q ha'níigo 'ólt'a'ígíí naakigo 'álkéé' bił haz'q, 'Alqájí' táá náháhágíí t'áá sahdii. 'Eí biyi' bilagáana bi-zaad bee yáti' bídahoo'aah. 'Inda na'adzoo-ígíí dóó naaltsoos wólta'ágíí dó' bídahoo'aah. 'Eí 'aghá' áníítsogo bee na'nitih. 'Inda arithmetic wolyéhígíí dó' bídahoo'aah. 'Áadóó t'áá-doo le'é baa yadahasin danilíinii bee 'ádaa 'áháyáqagi dó' bee ndabidi'nitin. 'Inda t'áá hó dzizíjgi, 'ats'íís baa 'áháyáqagi dó' bee ndabi-di'nitin. 'Inda níléí 'adahwiis'áágóó t'áá 'ákwii-jí 'ádahooniílili dó' bee ndabidi'nitin dóó nabikí yáti' yaa naakai. Díí bee bintsékees k'í-daazdon 'ájájí ndahazt'i'ígíí. 'Áadóó béeso bá hooghan dó' bá dahóló t'áá 'ólt'a'gi. T'áá 'éí yee 'ínáádahoo'aah. Béeso bá hooghan góne' béeso ła' hasht'e' nehe'nííl yee yídahoo'aah, 'indá kodóó naaltsoos check wolyéego hada-dilne'go bik'ehgo béeso haha'níílgíí da yídahoo'aah. 'Áadóó 'indá taxes daolyéego ndahalyéhígíí da t'áá 'áltso bee bił ndahané'. 'Áko 'éí t'áá bił béédahózingo ch'ídaahníísh ha'á-t'éegi da. 'Inda bee nahaz'q danilíinii, bee k'éhózdon da'íldéehii t'áá 'áltso bee ndabi-di'nitin. 'Inda 'ádaa 'ádahayáqagi, 'éé' da chin baqñ 'ádingo 'óólzín bee 'ádaa 'áháyáqagi da bee ndabidi'nitin. 'Aadóó níléí hizhdighááhgóó, 'ana'í bitahgóó da, t'áá 'áltsojí' k'ézní-dzingo yá'át'ééh ha'níigo bee bich'í' yádaati'. 'Áadóó kojí' bínaádahoo'aah danilíinii ts'ídá

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This mathematics class is being conducted at the Albuquerque Indian School.

Be'eldíila Sinildi da'óltá'ágíí 'ádaat'í kwii naháaztánígíí. Mathematics bídahojiil'aah naaltsoos biyi'dóó.



These Special Navajo Program girls are ready to eat. They go to school at Chilocco Indian School, Chilocco, Oklahoma.

'Adazh'niyqq' biniiyé dashdineezbin lá kwii. Naabeehó 'at'éeké nléí halgaijí Chilocco Indian School hoolyéedi da'óltá'ágíí 'ádaat'í.

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bídahólñíihii lq'í bá 'álkéé' sinilgo bee ndanitín díí 'álchíní da'óltá'ágíí.

Bilagáana bizaad t'áá daada nízahjí' yídahoo'l'aah dóó t'áá 'áko naaltsoos wólta'ágíí yaa nínáádiikah. 'Aadóó saad bee na'adzooígíí bá ch'ínáánát'ih. Naaltsoos bee 'ídahoo'aahii lq'í bá sinilgo 'éí dayóltá'. Naakits'áadahjí' ni'iiltááhjí bídahoo'aahii lq'í bá 'íi'nilgo yídahoo'l'aah. 'Áko t'áá 'aheełt'é nahalingo 'íhoo'aahgo 'át'é. 'Áko ndo kojí 'ashdla' nááhaijí' 'íhoo'aah ha'nínígíí 'éí 'áají 'álchíní t'áá bí danízingo náás deiíkáah. T'ahaa'go t'áadoo le'é yídahoo'l'aahígíí doo t'q'q' kóli'jí da 'azhá 'álchíní yił da'óltá'ágíí t'a' doo hah 'ádaat'íjí da ndi. 'Áko ndi t'áá 'altso 'aheełt'éego biká 'aná'álwo'.

Naanish bíhoo'aahígíí biniiyé 'ashiiké t'áá 'ákwiíjí t'áá sahdii yah 'anájah. 'Áají naanish yídahoo'l'aahgo t'áálá'í 'ahéé'élki' dóó 'ałníí'-góó 'anááhálzhish. Bee na'anishí 'ał'qá 'ádaat'éii yídahoo'l'aah, 'índa bee na'anishí baa na'anishí baa 'áháyáqgi da. 'Ákót'éego naanish 'ał'qá 'ádaat'éii yídahoo'l'aahígíí beego

(Continued on page 10.)

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ñléí bilagáana da dabighangóó ha'át'éegi da yee ndoolnish, 'índa da'ólta'góó, 'índa k'ééda'didléehii bá nda'anishgóó da. 'Áadóó t'áá naanish bił honít'i'jí saad danilínii da t'áá 'áltso bee nanitin.

'At'éekéjí t'áá 'ákót'éego t'áá bíjí binaanish danilínii yínáádahooł'aah. 'Áldó' t'áá sahdii yiniiyé yah 'anájah. 'Éí t'áá hooghan haz'qági bee yá'áhoot'ééh danilínii yídahooł'aah. 'Índa bilagáana bijzaadígíí t'áá 'íiyisíí yéego bee nanitin. Háálá ła' ñléí bilagáana dabighangóó ła' naanish bá nishódahoot'eehgo 'áají yá ndaalnish. 'Índa na'álkadgi da bee nanitingo k'ad ła' t'áá bí bi'éé' 'ádeił'. Ch'i-yáán 'ál[i]gi dó' t'áá 'ákót'éego yídahooł'aah. Hooghan baa 'áháyáqgi, 'índa 'álcchiní yázhí baa 'áháyáqgi da yídahooł'aah. 'Aadóó béeso hazhóó bik'i tsíhookosgo ch'iyáán bee nahaniihgi da yídahooł'aah. 'Eé' nahaniihgi da. 'Áadóó kojí' daashíí néelqá' bá 'álkéé' náánás'nilgo yídahooł'aah.

WHAT DO PUPILS LEARN THE FIRST THREE YEARS IN THE SPECIAL FIVE-YEAR PROGRAM

There are five years in the Special Program. These five years are divided into two parts. One part is the first three years. In the first three years, the pupils learn to speak some English. They learn to read and write. They learn arithmetic. They learn good manners. They learn about good health. They learn about things that are going on in the world, and they talk about them. They learn how to use the school bank. They learn about some laws of the country and how to use them. They learn about some taxes and how to pay just the right amount. They learn why they should be clean and how to keep clean. They learn how to get on well with people. They learn many other important things like these.

As soon as they have learned to speak some English, they begin to read and write. They read many books each year. They learn many of the things that are taught in the regular program.: Each pupil goes as fast in school as he can. No pupil is held back to wait for the others. The teachers help all of the pupil to learn fast.

The boys also go to shop classes every day for about one and one-half hours. The boys learn how to use and care for hands tools. They learn to be useful around homes, schools, farms, and places of business. They learn English in shop, too, while they learn these other useful things. They learn how to get along well with other people. They learn about customs of other people.

The girls go to home economics classes every day for about one and one-half hours. They learn to speak English and to do useful things around a home. They learn to make their own clothes and to prepare good meals. They learn to care for a home and to take care of small children. They learn to spend money wisely in buying food, clothing, and other things. The school teaches them all of these things.

From the Special Five-Year Program (In English and Navajo.)

Bald Navajos are rare.

Indians Baa 'Áháyánéé Nahjí' Nideet'aah Ha'nínigíí Biniiyé Naaltsoos Ła' Hadadilne' Łá

Ñléí ha'aahdi nahat'á yiniiyé dah náhidoobjííí naaltsoos bá 'adaha'nííł t'ah bich'íí hoolzhish yéedqá' shí kót'éego diné biká 'adeeshwoł dahaníigo bee yádaati'go t'áá níltéél nt'éé' nda'asdee'. 'Áko 'íidqá' 'ei Republicans danilínigíí ła' 'ákót'éego yee 'ádee hadadeesdzíí' ni'. Nihí Indians danilínii kót'éego biká 'adiijah daaníigo. Jó 'éí 'áají danilínii t'áá 'ániidigo ła' yiniiyé 'áhíikaigo díí Wááshindoon Indians yaa 'áháyánigíí t'áá 'álkéé' nahjí' nihidit'aahgo t'áá tsxííłgo naanish hadoot'ih daanigo yaa nídaast'íid lá.

"Naaltsoos bee 'ádá nihodiit'aah nilínii Indians baa hwiinít'ííjí bił naat'i'ii t'óó Congress bich'íí nidoo'nílgo k'ad ła' hadadilyaago 'á'té.' nílíá Senator Arthur V. Watkins. Díí naaltsoos Congress biyaa nii'nííl nínigíí Indians 'al'qá dah naazhja'a'ii daashíí néelqá' bidiit'ééh shq'shin. Jó 'éí ła' California jí kéé-dahat'íí. New York hoolyeedi dó'. Florida hoolyééjí dó' ła'. ła' 'éí Menominee Tribe wolyéego Wisconsin yíí' kéé-dahat'íí. 'Éí 'ákót'éego Indians dah naazhja'a'ííí 'áltse bidadiit'ééh shq'shin.

BILLS TO DO AWAY WITH TRIBAL REIN BEING MADE

Republican leaders met to make good one of their campaign promises. This promise was to free the American Indians from government control.

Senator Arthur V. Watkins said "We expect to have bills ready which start off Congress to accomplish our ends." About one-fourth of the Indians in the United States will be affected by present bills. As the result the entire states of California, New York, and Florida will soon have their last Indian agents. This will also include the Menominee Tribe of Wisconsin.

Diné Ła' 'Idahoł'aah

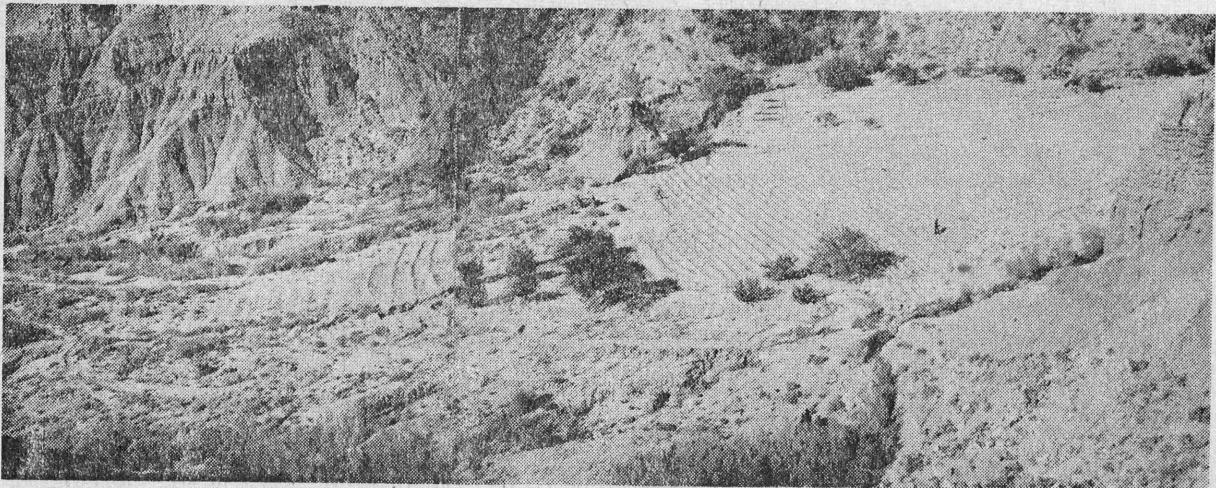
Tsénikání hoolyeedi hastói, 'índa sáanii da ła' 'idahoł'aah. Dízdiin yilt'éego 'ákót'éhígíí yee 'atah yíkai. Mr. Robert A. Roessel, Jr. wolyé t'áá 'ákwii bá 'ólta'í nilínigíí, 'éí bidahojííł'aah.

Díí hastói ła' t'áá ñléí ha'át'éegi da 'atah ninádaalnishgo bich'íí nááda'alyééh. 'Áko t'óó bílatsoh naaltsoos yíkáá' ninádei'áango 'ákót'éego bízhi' 'ádeił'. Nt'éé'go díí kojí 'íhoo'aah ha'níigo hastói ła' yee 'atah danilínigíí ła' k'ad bízhi' yee nda'azo daazlíí' lá. T'óó naaltsoos bik'éé' diilnih yéé' 'éí doodaa.

ADULT PROGRAM AT ROUND ROCK

An adult program is being conducted at Round Rock, Arizona. Forty adults are enrolled. Mr. Robert A. Russel, Jr. is the instructor. He is also the principal-teacher of the local school.

One of the enrollees learned to write his name. His paymaster was surprised the next day. The ink pad was casually pushed aside. Then the enrollee called for a pen.



Mr. Preston's Farm as it was formed before a Conservation farm plan was begun.
The second phase of the farm plan was to improve the farm itself. To do this terraces were recommended. The above photos show how this land was being farmed on the slope before the farm plan was initiated.

Mr. Preston k'ee'dídléehgi ch'óóshdáqdáq' díigi 'áhoot'ee nít'ee' t'ahdoo hazhó'ó bina'anish yéedáq'.

Hazhó'ó bina'azhnishgo 'éí dah nídhahast'q nahalingo 'ádaalyaa. 'Éí 'áltse naanish silij'.



Completed Farm Project—Note Storm Channel in Background of Photo.

Kwii 'éí kéyahágíí 'áltso bina'azhnishgo bikáá'—níléí níwohjigo bitsííjí tóigeed ní'a, 'ákó 'éí lq'i ninádahaltíjh ndi dá'ák'eh 'ałníi' góne' doo tó 'iilyeed da.

Dah Nídhahast'qago Bikáá' K'ee'dílyéhígíí

By Jack Rogers

Kihonii'qajíí k'ee'dílyéhígíísh ła' t'áá 'ádaahlaa? Doo ts'ídá bá'jóolíí' 'át'ee da lá ya? Háálá lq'i ninádahaltíjhgo naadáq' da t'áá shqoq dah deitsoh yéé 'áltso yiya'diil'ot. Díi k'ad 'ákót'ego ła' kwii baa hane'. Ha'át'ego lá t'áá doo zhqogo nihikéyah bikáá'dóó náá'diijih dooleel lá ha'níigo kwii k'eeda'dílyéhíi ła' yaa nídaast'íid.

Biniiyé Tó Naneezdízígi kíjjh 'ooldee' 1949 yéedáq'. Nihahastói Scott Preston 'aní'eezh. 'Ákwii níléí bee bich'íí' anídhahazt'i'íi yee 'ádaa ch'ídhahast'q.

'Áádóó 'índa níléí bikéyah bikáá' 'ádhahoo-

t'éegoo bá haalzid. 'Áko t'áá yéego nááháltíjhgo nílááhdéé' tó dah nídanitéehgo kéyah bits'qáq' 'ahánídeidlá' lá. 'Éí báqago kéyah bikáá'dóó doo lq'i ní'doojáah 'át'ee da lá. 'Áko díi tóhígíí t'áá ha'át'ego da dah hidootl'óótl hodoo'niid.

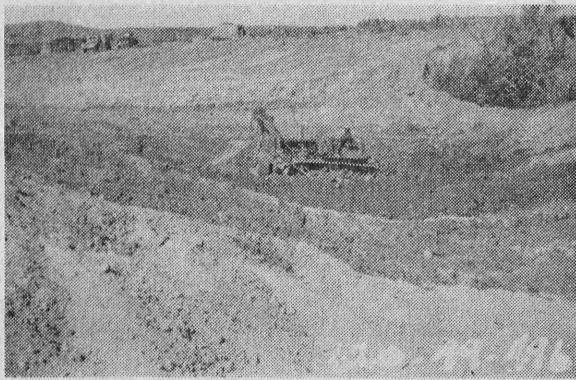
Kéyah bina'anishjí bił 'éédahózinii yaa nídaast'íid dóó díi diné k'eeda'dílyéhíi t'áá 'áká 'adiijah dadíiniid. Tó dadeezlíidéé' bá hasht'e hoolyaago yá'át'ego nínádadigoh dooleel hodoo'niid.

'Éí 'áájíí 'ákót'ego kéyah binda'azhnish. 'Áko 'éí 'áádóó bik'íjjh' 1949 yéedáq' Mr. Preston łaqgo shá baa nínááhódóot'íjjh níigo

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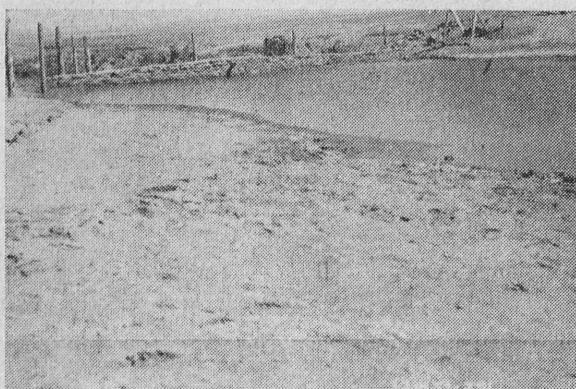
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ba'álchíní yá náánákai. 'Éí t'áá shí shikéyahgo t'áá ha'át'ehégo da shá 'ádoolníít náádoo'-niid. 'Éí Tó Naneesdizígi kin sinilgíí t'áá kó-t'éé góyaa. Kodéé' deez'áago bikáá'déé' ɨ�eezh bidadaha'eełígíí beego bitsíí góyaa kéyah t'óó bidááháníigo si'q. 'Áko ndi níléi t'áadoo le'é bee nda'nit'q' danilíinii doo ts'ídá bii' hólóq da lá. 'Áadóó t'áá yéego hodínée'ánígíí bqago bikáá' k'éé' dílyééh doo ts'ídá yá'át'éeh da. Hálá lq'í ninádahałtjjhgo bideidéé'go tó bi-k'ijj' dah nánitééh. Bikáá'jígo ɬahgo tó háálí,



Preston's Reservoir During Construction.

Kéyah tó bik'ijj' dah hidéyíj dooleełígíí bá hasht'e halnééh.



Completed Reservoir Showing Spillway

This was undertaken and completed in the spring of 1952. Mr. Preston and family put in the pipe through the reservoir and all the construction work. Mr. Preston acquired some old well casing for pipe and purchased a valve to control his irrigation water. He also obtained some composition pipe to carry the water from the reservoir around the bluff to the farms below.

1952 yéedqá' bida'deezhnish dóó t'áá 'éí biyi' 'ałtsó ɬa' yidzaa díi kwii dá'deestl'inígíí. Has-tiin Mr. Preston wolyéhígíí t'áá bí ba'álchíní yił yindaashnish, béésh bigháni'áhígíí dó' t'áá bí ndayiisnii'. Tó bee hanágisígíí dó' t'áá bí shóyoost'e'. 'Áadóó 'índa níléi bitsíí góyáá bi-dá'ák'ehgo 'ákóyaa béésh bí 'í'áago 'ádayii-la. Tóhígíí 'áadi bee ndaniyéesh.

'áko 'éí t'áá bee bik'i niná'nýesh lá ndi ɬahda t'áá 'íiyisíí t'áá bí'oh neelqáq ɬeh lá.

Díi kéyahágíí hazhó'ó bindoonish ha'níigo bihodeest'q 1949 yéedqáq'. Bikáá' dá'deestl'in 'ádoolníít dóó 'índa tó háálínígíí hazhó'ó bá hasht'e hodoolníít hodoo'niid.

Jó 'éí kwii 'ákót'éego naaltsoos dabikáa'go danol'í. T'áá hazhó'ó naanish nitsaii 'át'éé lá ndi t'áá ɬa' dayilila Mr. Preston dóó bá'álchíní yił. Kéyahágíí bikáá' k'ídhoneezlágoo 'áda-hoolyaa dóó bigháq'h náhoot'qágo t'áá hótsaa hazljj'.

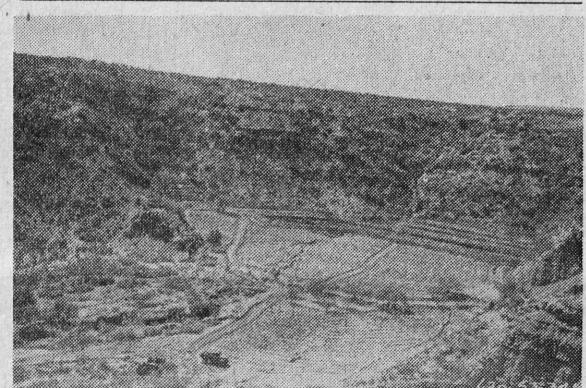
'Áadóó 'índa níléi lq'í ninádahałtjjhgo bi-nániidéé' tó dah nídanitéhígíí k'éé'dílyéhígíí bik'ee'q q haazljjgo 'ályaa. 'Éí bikéyah da'i-líinii t'áá bí tsé deitseełgo 'áají 'ákót'éego tó yik'ee'q q hadeizgeed.

K'ad naanish ɬa' daadzaa siljj', 'áko t'áá hazhó'ó bee dah 'anoot'áál nahalin. Diné 'ákwií nídaahkahii díi býyah bikáá' hasht'e hoolyaayígíí nídeiníl'íj.

Bikáá' k'iidoolyáá dóó ts'ídá t'áá 'íiyisíí dí-kwíidi shjj 'ákónánéelqá'go bikáá'dóó ní'diija'. Níwohdqáq' 'éí doo 'ákót'éego t'áadoo le'é bikáá' náhádleeh da nt'éé'. Jó díi k'ad kodóó 'éí ɡeezhígíí baa 'áháyqági bik'i tsíhookosígíí ch'ínáánít'i'. 'Áko 'aak'eeego dibé bichaan níkinéiidoolkał ha'níigo binináhát'áá lá.

Díi k'ad 'ákót'éego kéyah há hasht'e dool-

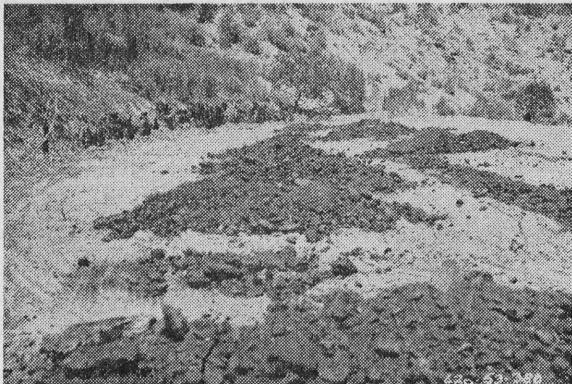
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Mr. Preston's Farm as Second Phase of Farm Plan Was Inaugurated

In the spring of 1953 the second phase of work on Mr. Preston's farm plan was started. This was to incorporate the different slopes into a continuous terrace. Considerable investigation was required in determining the size of each terrace. The equipment was made available and work was begun. Above photo shows Mr. Preston's farm as work was underway.

Níléi níwoh bitsíidéé' 'áłtsé 'ałk'i dah nídaħas-t'qáqgo 'áłtsé bee hahoolzhiizh. Hazhó'ó bida'neelqáqgo, 'índa níléi dah nídaħast'ánígíí da 'ádańłtsogi 'áłtsé nibééhoyoozjihgo 'índa ɬa' daane'go binda'anish.



Note Sheep Manure on Terrace

In order to increase productivity, organic matter had to be applied to the land. In the third phase of the farm plan sheep manure was added to the terraces and deep plowed.

Bee nda'nit'q'ii baaq hólógo 'éí kéyah yá'á-t'éehgo bikáá' nda'nit'q'. 'Éí baaqgo níléí kéyah bikáá' dah nídahest'qágo 'ádaalyaaígíi bikáá'-góo béégashii bichaan niheesgí dóó wóyahgo bił t̄eehooldláád.

(Continued from page 12)

nílgo t'áá hó hakéyah 'íliinii 'atah binjilnishgo 'éí t'ahaa'go ḥa' daane'. 'Aadi shá baa naahkai jiní nahalingo t'óó nahdi hwésdzilgo 'éí dooda. 'Inda díí kéyah yee hiná nahalin nilnígíí, bee nda'nit'q'ii t'áá baaq 'áadíjíl nahalingo 'át'é, 'áko díí nát'qá' ḥa' biih nídooleyélgíí t'áá baa ntsáhákeesgo yá'át'éeh. Jó nihahastói Scott Preston-gi 'áadaat'éhégíí k'ad ḥa' 'ákot'éego yéeda'deeztqágo yik'ehgóó da-deeskai.

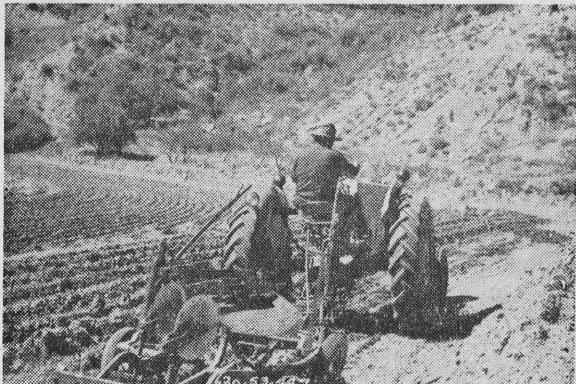
TERRACE FARMING

Have you ever tried farming on an 8 per cent slope with the constant danger of loosing your crop? This is the problem the farmers in this farm area were faced with and for which corrective action is being taken. Increase in farm production is the ultimate goal these farmers are striving to achieve.

In the spring of 1949 a group of farmers led by Scott Preston came to the Soil and Moisture Conservation at Tuba City. These farmers were having difficulty in deriving enough subsistence from their farms. Flood hazards prevailed in the drainage area above the farms each year.

Soil and Moisture technicians along with the farmers reviewed the situation to plan corrective action. The job on hand was to control the damaging flash floods which had been causing considerable loss of crops and farm land. In this area, with a 6 inch annual precipitation, flash rains are a common occurrence. They are particularly damaging when they fall during harvest season.

After a thorough investigation by Soil and Moisture Conservation technicians, these farmers went all out to help solve their problem. Several diversions and detentions were constructed to spread and control the flood



Bench terraces during deep plowing—also note sheep manure on terrace. These photos show the farmer deep plowing the individual terraces. The terraces were disked and furrowed in preparation for irrigation.

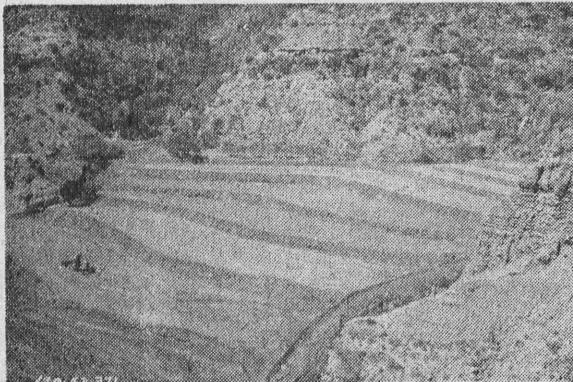
Kwe'é 'éí 'ałk'i dah nídahest'qágoó nihwiis-dláadgo bikáá'. Díkwíidi shíj 'ałkéé' bininá-'ázhnidh. 'Áltse béégashii bichaan, 'índa t̄ij' bichaan da nikelkaadgo 'éí wóyahgo bił t̄eehooldláád. Kót'éego hazhó'ó bikáá' hasht'e hoolyaa dóó 'índa na'niyéshígíí bá hasht'e nááhol'íjh.

waters. This approach to the problem brought control and adequate protection to the farms below.

The work was highly successful but it only helped to protect the farms. In the fall of 1949, Mr. Scott Preston, leader of his family group, requested further assistance and asked that a farm plan be worked out on his farm. His farm is located one and one-half miles southwest of Tuba City, at the bottom of a 200 foot bluff. The soils are alluvial in nature being deposited from the above Kaibeto plateau. The soil is low in organic matter because of constant use without replenishing what was taken out. The farm in general is composed of a sandy loam soil and high in carbonates. The lower half of the farm is highly susceptible to piping. This farm has an 8 per cent slope. As the result it was easily washed away and difficult to farm. All of the water used for irrigation was derived from a small spring above the bluff and flood waters. Usually this source of water has been very inadequate to meet the needs of the plants during the growing season.

A farm plan was initiated in the fall of 1949. This called for a storage reservoir to be constructed above the farm. In addition it was planned to develop the

(Continued on page 14)



The Final Phase of Levelling Being Done With Small Farm Tractor.

Above photo shows blue topping with small farm tractor. In order to carry out this program, the farmer furnished all gasoline, oil, grease and operated the farm tractor. It took three weeks of constant work by Mr. Preston and members of his family group to complete the project. These farmers put in quite a bit of night work to complete the farm for spring planting.

Kwii k'adéé 'áltso hahodinéehgo náábikáá'. Diné bikéyah 'íllinií t'áá bí yinaashnish, chidí bitoo' da t'áá bí nayiilniihgo chidí naa'na'i yee yinaashnish. Ts'ídá t'áátlahági 'átiijgo táadi damíigo 'azlijj'go 'áltso hahodidzaa Mr. Preston dóó ba'áltchíní da bíká 'anájahgo. K'ida-dilye' koshidéé' hoolzhishígíí biniinaago tlah t'hee'go binda'azhnish díí kéyah.

(Continued from page 13)

spring from which he would get most of his irrigation water.

Photos show the completed project ready for irrigation. It was the hard work which Mr. Preston and family did on the farm plan that made this project possible. Not only was the land levelled and made workable but the acreage was increased.

A storm channel was constructed on the west side of the farm to handle any flood emergency that might arise. All labor required in chipping the rock ledge was furnished by the farmers. This storm channel can clearly be seen in the background of some photos.

Scott Preston and family group are very proud of their accomplishments. They plan to following up with their farm plan. They have invited other farmers in the neighborhood to visit their farm.

Crop yield increased this first year 90 per cent over last year. With more soil improvement measures to be taken, Mr. Preston realizes that he is only starting on the soil improvement phase of his farm. This fall he hauled sheep manure and incorporated it with a green manure crop.

Such projects are made possible only with the co-operation of the farmers who desire to better their farms. Mr. Preston has noted that in order to keep his farm productive he will have to put back into the soil what he takes out. Too often, everything is taken out of the soil and nothing put back.

A Navajo never looks directly in the speaker's eyes when he is spoken to, he watches the lips.

Social Security Wolyéego Bee 'Aa'ádahayánígíí

Kenneth Deming, Officer in Charge
200 P. O. Building
Flagstaff, Arizona

Nléí 'adahwiis'áágoo 'áltchíní tseebíí ts'áa-dah dóó wóshdék' yaago béeédáháií bqgh 'ádahasdiidii t'óó 'ahayóí bich'j' nda'iilyéego 'át'é. Shíjjdáq' 'ákót'éego 'áají béeso bich'j' dahinidéhígíí yéelta'go tádiin dóó bi'qq t'áátlahádi mííl bííghahgo bich'j' kódaalyaa lá jiní t'áátlá'i nídeezidígíí biyi'. Jó díí 'ákót'éego social security wolyéego dah 'ooldahdék' baa 'ádahayá ha'nínígíí doo t'áá 'át'é bqgh 'ádahasdiidii t'éiyá 'ádaat'jí da. La' bimá, 'índa bizhéé da hadaastihgo 'éí sá bibéeso ha'nínígíí bich'j' ndahalyéego yee ba'áltchíní dah deií'éesh. La' 'éí t'áá 'aaníi bizhéé dóó bimá da bqgh 'ádaasdijid. 'Áko dabimáhqa, 'índa dabizhéé yéé da t'ah kóó bá ndaakaidqá' social security binaaltsoosigíí bá bee dahólóq' nít'éé'. Naaltsoos bá bee dahólóq'go 'éí bik'ehgo béeso la' bá hast'e' ndahat'aahgo k'ad t'áá 'éí chonáot'j. 'Áko ndi díí 'áltchíní há bich'j' nda'iilyéhígíí 'éí t'áá 'ált'qq 'ádaat'é, t'áá 'ált'qq 'ádaníltsogo bich'j' ninádaalyéeh níleí nínadízíjí'. Tádiin béeso dóó bi'qq díj' doot'izh dóó díj' sindáoo, 'ákwii t'éiyá 'aghá naalkid nahalingo 'át'éé. 'Índa t'áátlá'i hoo-ghanígíí t'áá 'át'é 'ahíjoltq'go 'éí níleí náhidizíidji' neeznádiin dóó bi'qq hast'qdiin dóó bi'qq tseebíí béeso dóó bi'qq hastqá yáál bííghahjí' 'análki'. 'Éí ts'ídá 'aláahdi nahalingo haz'q. Biláahgóó 'éí doo la' neiłkidí da.

Díí k'ad kojí Arizona biyi'jí t'áá 'áhoołts'íísiao haz'ánígíí 'éí kót'éego baa hane'. Dook'o'-oslíid bine'jí Kin Łaní hoolyéhédóó Coconino County wolyéego hahoodzooígíí biyi' dóó T'iis Yaa Kin dóó Navajo County wolyéego hahoodzooígíí biyi', 'áadóó 'índa Tsézhin Deez'áhídóó Apache County wolyéego hahoodzooígíí biyi' k'éedahat'íinii 'áltchíní bich'j' nda'iilyéha'nínígíí díjidi neeznádiin dóó bi'qq tsosts'id yilt'éé lá. 'Éí shíjjdáq' July wolyéego nídeezidéé biyi' naaltsoos bik'ehgo bich'j' nináada'iisya' yéé 'ákót'éego yaa halne'. Béeso yígií t'áá 'át'é 'ahídzogo náhást'éidi mííl dóó bi'qq hastqádi neeznádiin dóó bi'qq hastqá'adah bííghahgo bich'j' kódaalyaa lá, jó 'ákót'éego naaltsoos bikáá'. Díí 'áltchíní bich'j' nda'iilyéha'nínígíí doo Diné ba'áltchíní t'éiyá 'áályiłníi da. Bilagáana, Naakaii, 'índa Naakaii Łizhínií ba'áltchíní da t'áá 'áltso 'áályiłníi. Díí 'áltchíní díjidi neeznádiin dóó bi'qq tsosts'id yilt'éego shíjjdáq' bich'j' nda'iiya' ha'nínígíí díí

(Continued on page 15)



Sanostee Trailer School children are enjoying playing. The old Sanostee school was closed several years ago. The building was dangerous.

Tsé Ałnáozt'ií hoolyéedi 'óltá' nít'éé' kin bii' da'óltá'ágíí t'áá baa 'ayahoolnigo biniinnaa 'óltá' t'óó 'ánászíjíid nít'éé'. K'ad 'éí díí kin chidí bee ndaadzjízí sinilígíí biyi' da'óltá', tlahjí kin hááda-dilne' biná.

(Continued from page 14)

t'áago hahoodzooígíí bik'ehgo 'ahánáádaasdzo go 'éí kót'éé lá. Coconino County biyi'jí 126 lá, 'áko béeso 'éí \$3,426.00 lá. Navajo County biyi' 'éí 161 'álchíní bich'íj' nda'iihya' lá, béeso 'éí \$3,714.00 bííghah lá Apache County biyi' 'éí 'álciiní 120 lá, béeso \$2,476 lá. Díí k'ad 'ákót'éego social security wolyéhígíí binaaltsoos hazhó'ó hasht'e jósingo, 'álchíní bízhí' da hazhó'ó beedaházínígo 'áda-jósingo háadi da 'eigi 'át'éego honiitla'hgo t'áadoo tsididiinígóó biniiyé nináádahat'ií há hasht'e daané'go shíj 'át'é. 'Éí ha' doo nihíl béédahózin da.

Hazhó'ó shił béiséhodoozjíl danohsingó Kin Łáníjj' naaltsoos biniiyé 'ádaak'í. Doodaii' biniiyé da yah 'anídaahkah Post Office wolyéego naaltsoos yah 'ahigeehé góne'. Naakidi neeznádiinígíí bee bik'e'eshchí 'ákóne'é. T'óó béiséh bee hołné'go 'éí naakidi neeznádiin dóó bi'qq hastádiin dóó bi'qq t'áálá'i binumber.

**DEPARTMENT of
HEALTH, EDUCATION, & WELFARE
Social Security Administration**

200 Post Office Building

Flagstaff, Arizona

Kenneth Deming, Officer in Charge

More than a million children under 18 years of age are now receiving monthly social security insurance payments.

Payments for these children amounted to 31 million dollars for the month of July. About 85,000 of the children are dependents of men or women who receive old-age insurance payments. Approximately 918,000 of them receive payments as surviving dependents of deceased parents. Most of these who receive survivors insurance payments are from families in which the father has died. Some had been dependent on working mothers, on stepparents, or on adopting parents. The amount of each benefit depends on the average earning of the person whose work was covered by the social security law. The average payment to a child is \$30.44 a month. Maximum payment for a family group is \$168.75 a month.

Monthly payments received by 407 children in the counties of Coconino, Navajo, and Apache Counties in Arizona amounted to \$9,616.00 in July. Of this amount, Coconino County had 126 children who received \$3,426.00; Navajo County, 161 children receiving \$3,714; Apache County, 120 children receiving 2,476.00.

For further information on your social security, write, visit, or call the Flagstaff social security office in room 200 of the Post Office Building. Phone 261

Dr. Pousma Shash Bitoodi Yáalти'

Education week wolyéego bee hoo'a' yéedáq' Na'nízhoozhídóo bilagáana 'azee'ií'líní Dr. Pousma wolyéhígíí Shash Bitoodi nýáago 'áadi 'álchíní da'óltá'ágíí yich'í' yáalти'. "Naabéehó dine'é ts'ídá 'ihoo'aah wolyéii t'éiyá bá yá'át'éeh. Éí t'éiyá yá'át'éehgo yee náás doolee." ní. 'Áadóo nílí Hwéeldi hoolyéedi 'aha-deet'q' niljígo naaltsoos bee hadilyaa yéé dó' yaa nahasne'. 'Éí naaltsoos yéé 'ániigo 'álchíní da'íidooltahii t'áá tádiin shónáoot'eeh bik'eh bá'óltá'í la' bá shónáoot'eeh doolee ní kin bí' da'óltá'íi t'áá bił. Naabéehó dó' niha'álchíní t'áá 'óltá' yaa dahiniséegoo 'óltá'jj' ndahii'níl doolee dajiníigo bee 'ádee hadazdeesdzí' lá. "Yéé ni' 'éí t'áá 'álch'ishjí t'áadoo bi'jiilaa da, jó 'áko 'áadi bee hada'iisdzí'éé bikék'e ní-dooldee'go 'éí yá'át'éeh. Tsxíjlgó 'óltá' la'ígo nihá 'ádahojolé' dóó Naabéehó ha'álchíní 'óltá' yaa dahiniséhígíí t'áá 'áltso 'óltá'jj' bí-dajílnáago yá'át'éeh." ní.

DR. POUSMA SPEAKS AT FT. WINGATE

During Education week, Dr. R. H. Pousma of Gallup, spoke to the Fort Wingate school. He said, "Navajo people need education more than they need other things." He talked about the Treaty of 1868. This treaty said that the government would furnish a school room and a teacher for every 30 children. Also in this treaty the Navajos agreed to send their children to school. Dr. Pousma said, "Both sides have broken this treaty," but it would be a good thing to get back to its principles and get all Navajo children into school."

\$100,000 Diné Bá Ninályá

T'áábíích'íjdi hoolyéhédóo yaago tát'áá-góyaa Diné kéédahat'ínígíí ljj' biniinaa Bilagáana yił 'ahaa nídaat'í ha'níi ni'. Jó ní'téé' 'éí t'áá bik'eh dahazljj' níigo kwii yaa náhál-ne'. Bureau of Land Management wolyéego kéyah yaa 'ádahalyánígíí Diné 'áají kéédahat'ínígíí dabiljj' ní'téé'go neeznádiin dóó bi'qq 'ashldadiingo dayíigháq' hodoo'niid. 'Éí nílí Salt Lake City hoolyéedi baa hwiinist'íjdgó beehaz'áanii doo ts'ídá bida'jiilaa da lá hodoo'niid díí ljj' dajíigháq'ii. 'Áko béeso t'áálá-hádi neeznádiindi mííl bíghahgo Diné bich'íj kódazhdoolííl hodoo'niid lá.

Diné, 'índa sáanii da t'óó 'ahayóí nílí Salt Lake City-góó naaznáago 'éí tádiin yilt'éego ndahasne' jiní 'áadi 'aadahwiinít'íj góne'

NAVAJOS WIN \$100,000 CLAIM

Navajos from southeastern Utah won a judgement against the Bureau of Land Management. This judgement was given because the Bureau of Land Management took 150 horses from the Navajos. The judge said Bureau of Land Management officials had not followed the laws in this seizure.

Thirty Navajos testified in this hearing held at Salt Lake City, Utah.

Nílch'i Łikoní Ha'nínígíí Baa Hwiinist'íjj

Business Management Committee wolyéego hastóí díí t'áadoo le'é Naabéehó dine'é bá binda'anishii yaa nídaat'ínígíí nílch'i Łikoní (natural gas) Naabéehó bikéyah biká'góó béesh bá ní'áhígíí la' nihich'í' hadoogisgo ha'át'éego da nihá honiñéego bee béeso 'ál'íj doolee haa'níigo baa hwiinít'ínéé yaa nínáá-daast'íjj. 'Éí biniiyé nílí ts'ídá 'idahóneedzq' ndahalingóo yiniiyé tadookai. Nt'ée'go doo ts'ídá doozhöggo béeso nihá 'áyóle' 'át'ée dagi'át'ée daaní.

Díí committee danilínígíí t'áá 'ániidígo Naabéehó bikéyah biká'í t'áá 'áltsgo tánáá-dookai. 'Éí t'áadoo le'é bida'íníísh danilínii yitahgóo tadookai.

Committee danilínígíí Hoskie Naswood, Na'nízhoozhídóo, George Greeley, Tó Nanees-dizídóo, Hoskie Cronemeyer, Łichíí' Deez'áhídóo, Herbert Horton (bilagáana), Be'eldíila Sinildéé', 'índa Clair E. Gurley ('áldó' bilagáana), Na'nízhoozhídóo. 'Akót'éego hastóí committee daniljígo sinil.

COMMITTEE RULES AGAINST GAS DISTRIBUTION ENTERPRISE

The Business Management Committee of the Navajo tribe studied the proposal for natural gas distribution. They decided that this enterprise would not pay.

Lately this committee has toured the reservation. They have made a study of each tribal industry.

Members of the committee are, Hoskie Naswood of Gallup, George Greeley of Tuby City, Herbert Horton of Albuquerque, Hoskie Cronemeyer of Sanders and Clair E. Gurley of Gallup, who is chairman.

New Mexico Béeso La' Bá Shónáánáozt'e'

T'áá 'ániidígo Bureau of Indian Affairs wolyéego Indians yindaalnishígíí béeso naakidi neeznádiindi mííl bíghahgo yee lá da'asljíj'. Díí béeso yígií yiniit'aa New Mexico biyi' Indians ba'álchíní 'atah da'óltá' doolee haa'níigo.

'Áltiséédáq' 'éí tádiin dóó bi'qq tåadi mííl bíghahgo Naakaii Bito' hoolyéegi 'óltá'ágíí la' bá ndeet'q. 'Éí 'álchíní bee baa 'áháyáq' doolee biniiyé, 'índa kin yii' dabighanígíí da.

Díí New Mexico hoolyéego hahoodzooígíí kóhoot'eedáq' doo 'akónéelqá' bee háká 'i'ool-wod da. K'ad 'éí t'áá 'íiyisíí hótsaago bee háká 'i'oolwod siljj'.

NEW MEXICO RECEIVES FEDERAL MONEY FOR INDIAN EDUCATION

Recently the Bureau of Indian Affairs approved \$200,000 for New Mexico. This money is to help pay for education of Indian children attending state schools.

In addition New Mexico receives \$33,000 to operate the boarding unit at Mexican Springs.

This is about 90 per cent more money than was received by New Mexico last year.



These are the children who attend Sanostee Trailer School. Miss Doris Algre is the teacher.

'Áłchíní yázhí kwii naaznígíí kin chidí bee ndaadzízígíí yii' da'óltá' Tsé 'Ałnáozt'ií hoolyéedi. Doris Algre wolyé bilagáana 'asdzáni bá 'óltá'ígíí.

Tók'i Hazbjíí Hoolyéegi 'Óltá' 'Áhoolyaa

Donald J. Leiffer, Teacher

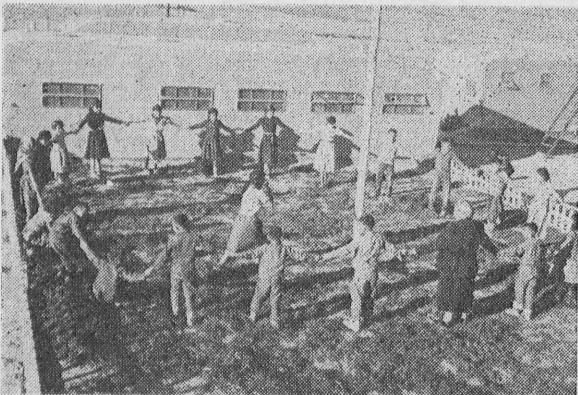
Nílch'i Ts'ósí wolyéego nídeezidéé bini náhást'éí ts'áadahgóó yoołkáléédáq' 'óltá' 'áltso biniiyé hasht'e hodiidzaa Dziłjiiin bitsíjígi Tók'i Hazbjíí hoolyéegi. Kin chidí bee ndaadzízígíí naazjígo 'éí biyi' da'óltá'go 'áhoolyaa. Diné t'áá 'ákwii kéedahat'ínígíí t'áá naalyéhé bá hooghangi nídaakah bik'eh daanízahdéé' hoolzhish daaníigo 'óltá' 'áhálnéhígíí nídeiníl'íjh. 'Óltá' t'ahdoo 'aq 'álnéehgóó 'áłchíní da'ísdóołtahii bízhi' 'ádaalyaa, 'áko bíhóóghah yéé bilááhgóó 'ádayilala 'áłchíní. 'Áko díí bee baa ntsáhákeesgo 'ákwii Diné t'áá hazhóó 'óltá' yídiń danilíí nít'éé' lá 'íl. Yiskáago 'óltá' 'aq 'álnéehgo t'áá yéego yidzaaz, 'áko t'áá hazhóó baa hodínoot'ah shq'shin 'azlíí' nít'éé'. 'Áko ndi biiskání 'azhá yas ndi 'áłchíní t'ah 'abíinídáq' nehekáahgo yaa nídiikai. Lucy dóó Danny James wolyé níléí neeznáadi tsin sitq' 'ánizáádéé' t'ah 'abíinígó bizhé'é bił 'aníł-

báq'az hak'az biyi'. Alfred dóó Kee 'éí Łooó' Hálí hoolyéhédéé' kíí' yee ní'áázh 'atah ií-doołtah biniiyé. Marie 'éí t'áá nízaadéé' dzígai ha'naa bitsilí yinidííz 'azhá yas ndi.

'Abínígo tseebíí dóó 'alníí'góó 'oolkiłgo diné lq'í 'áłah silíí' ba'áłchíní yił. Kin bá 'qá 'ádaalyaago diné yii' dadéez'íí'. "Nízhóní, nízhóní" jiníigo bik'i dah 'asdáhí bízhdílnih jiní 'Ashjíjhí Nééz be'esdzágá. 'Aádóó 'áłchíní t'áá 'áłch'íidígo da'íiyáq', 'éí yee nída'iidoosdził biniiyé. 'Éí lá t'áá 'éí ni' daaníigo ba'áłchíní da'ílínii nahdéé' dadéez'íí'. 'Aádóó 'áłchíní bízhi' 'ádaalyaaígíí dabi'dééji'. T'áá 'át'égo naadiin tsosts'id 'áłah silíí' lá 'áłchíní. 'Áltéé t'áá Diné k'ehjí yéélta', 'áádóó Bilagáana k'ehjí. 'Akót'éego 'óltá' bee hahóoyá.

'Ałní'ní'qágo yah 'anááda'iiskáago da'jíí-yáq'. 'Atoo', naa'olí peas wolyéhígíí, 'abe', bááh, 'índa didzétsoh, díí 'akót'éego 'áłchíní nááda'ooddáq'. Kojíí 'ahoolzhiiizhgo t'áá hazhóó diné lq'í 'áłah silíí', 'ashdladiin dóó ní-

(Continued on page 18)



Sanostee Trailer School has a small lawn. This is possible because of an artesian well near by. This game is being played around the flagpole.

Tsé 'Ałnáozt'ií hoolyéedi da'ółta'ágii 'ádaat'j. T'áá 'áhoots'ísigo t'oh k'idoolyáago 'éí bi-káá' ndajiné. T'áá 'áyídígoo tó háálj 'éí shíj t'oh hazljj'. Dah na'at'a'í bqah dah náltosigii 'át'é tsin 'ałníi'gi 'íí'ahgíi.

(Continued from page 17)

wohji'. Kin naazínéé yii' dadéez'jí'go yaa naakai. K'ad 'álah 'adooleet hodoo'niid, 'áko t'óó'di t'áá yéego deesk'aaz. T'áá 'áko ndi t'áá t'óó'góó diné dinezbingo yádáati'. Baa 'ahééh daniidzin t'áá 'áníltso dií k'ad kwii niha'áłchíní da'ółta' dooleetgo niha'ádahojii laa yígií níigo yáálti' Hastiin Nééz. 'Áadóó bidinínáádéé' bá 'ółta'í nilinii yá'át'éeh niha'áłchíní nidahishoo'eezhígíi dóó nizhónigo niha'áłchíní 'éé' bii' dahoneezdoi bee hadadoołaa lá. 'Índa bitsii' da nizhónigo daalzhoo'go nidahishoo'eezh lá, 'éí kodóó baa 'ahééh 'íl'jigo 'át'é 'ałdó' níigo yáálti' bá 'ółta'í nilinii. 'Áadóó 'índa diné t'áá 'ákwii bá 'ółta'í yíká 'análwo'ígíi hanáánáádzíi'. 'Éí yá'át'éehgo hazhó'ó niha'áłchíní 'ółta' bidaahniltgo náasdi 'ółta' nitsaaii bee nihqah tsihodookosgo 'át'é níigo yáálti'. 'Áadóó 'índa dadoodjílgíi kojí ch'ínáádaahaaskáqgo diné bitaa náánáské. 'Éí bikiin táada'oosdee' k'adéé 'e'e'aahgo.

Kodóó Tók'i Hazbjí' hoolyéegi 'ółta' 'áhoolyaa yígií ch'ínít'i siljj'. Nahgóó 'áltso tááda'oosdee'go t'áá 'áko bá 'ółta'í dóó diné yiñ naalnishígíi t'áadoo le'é hasht'éé deidle'go yaa nídiit'áázh, háálá yiskéqgo náá'ółta'.

OPENING OF THE BLACK MOUNTAIN TRAILER SCHOOL

Donald J. Leiffer,
Teacher

Black Mountain Trailer School, the fifth trailer unit on the Navajo Reservation, opened its doors for the first time Thursday, November 19th. Navajos coming to the trading post watched the project for many weeks. They

had over-enrolled the school a month before. On Wednesday, a cold winter wind brought the season's first snow-storm down off the mesa, but early Thursday morning, children were putting on new "school clothes" in all the hogans roundabout.. Lucy and Danny James rode five miles in an open wagon with their father. Alfred and Kee came on horseback all the way from Fish Spring Point. Marie led her little brother by the hand across the snowy flats.

By 8:30, parents and children were crowding into the school trailer. "Nizhoni, nizhoni," murmured Old Lady Tallsalt, running her hand over the smooth desktops. The school assistant and the teacher began passing hot cocoa and crackers to the children. As the parents watched approvingly, their children timidly answered "Here" when the teacher called roll. Then the boys and girls echoed numbers as the teacher counted all twenty-seven of them, first in Navajo, then in English.

At noon, the assistant brought a hot lunch over on trays. The beef stew, peas, milk, bread and butter and peaches disappeared in a hurry; trays were scraped clean. Fifty or more parents and other relatives stood about now, inspecting the five new trailers. It was time for the "party" even though a cold wind still blew among the trailers. Older people and children all sat together outside while first one and then another made a speech about the new school. Hosteen Nez expressed the community's appreciation for the educational opportunity given their children. The teacher thanked the parents for their interest for sending the boys and girls to school with good, warm clothes, well-scrubbed faces and combed hair. The assistant talked about plans for a larger school in the future. Then he passed out refreshments.

Black Mountain Trailer School was in operation. As one family after another began the trip home, the teacher and assistant set about readying school for the next day.

'Ałné'é'áahgo Nídagidíjih Dooleelígíi

Na'nízhoozhí biyaiijigo Łeejiní hoolyéegi 'áłchíní ḥa' t'áá bich'jí' ndahwii'náago da'ółta nt'éé'. 'Éí shíj níléi Long Beach, California hoolyéedi dayíinii'go Downtown Lions Club wolyéego yee dah yikahii yee 'ahił dahoolne' lá. 'Áadóó shíj yaa nídaast'jjdgo béeso yá'álah 'ádayiilaa. Hastaqdi neeznádiin bíghah siljj' jiní. 'Éí Łeejinígi 'áłchíní da'ółta'ágíi 'ałné'é'áahgo yik'é nída'adíjih dooleet biniiyé lá. 'Éí béeso yéé 'áadéé' yił 'áda'iilaago Na'nízhoozhígi béeso bá hooghan góne' yah 'ee-nil jiní. Kodóó shíj 'índa 'áłchíní ch'iyáán þee bá nahaniih dooleet.

Díi Łeejiní hoolyéegi 'ółta' ha'nínígií t'áá Bilagáana bi'ółta' 'át'é dóó Naabéehó ba'áłchíní ḥa' 'ákwii da'ółta'.

LUNCHES FOR MENTMORE PUPILS

The Downtown Lions Club of Long Beach, California raised \$600 for students lunches at Mentmore School. This Club then deposited the money in a Gallup bank to be used as needed.

The Mentmore School is operated by McKinley County, New Mexico.

Nihí'óltá'

T'iis 'lí'áhí hoolyéegi 'óltá' nihá 'áhoolyaa. Ma'ii To'í hoolyéhédoó neeznáadi tsin sitqagi 'áhoolyé T'iis 'lí'áhí. Ghqají' wolyéego nídeezidéé bini náhást'éí ts'áadahgóó yootkáléé-dág' 'óltá' nihá 'qq 'ályaa. Kin biyi'déé' nizhónigo daashdléézh. Nída'iidjhí góne' 'ayóó 'áhníltso. Kin 'álkchíní yi' danijahígíí 'ániid 'ál-ya. 'Álkchíní 'ashdladiin dóó bi'qq 'ashdlá' da'óltá' kwii. Bá 'íínishta'ígíí Mr. Skidmore wolyé.

—Patty Francis, Pine Springs, Arizona

OUR SCHOOL

Patty Francis-----Pine Springs, Arizona

Our school is at Pine Springs, Arizona. We are ten miles from Houck. School began October 19 this year. We have new paint on the walls. We have a big dining-room. We have a new dormitory. There are 55 children in our school. Mr. Skidmore is my teacher.

Ninádei'neehgi

Ninádei'neehígi baa nihíl dahózhógo nínádei'neeh kwii T'iis 'lí'áhí hoolyéegi. Náház-bqsgo 'ahéézhnít'i'go bee ninádaji'neehígíí bee ninádei'neeh. Bqgh nídashdibałígíí bee nidei'née tleh dóó hoł yáádahidiighałígíí dó'. Hoł nidei'yésígíí dó' nihee hóló.

Gilbert Begay, Pine Springs, Arizona

THE PLAYGROUND

We have fun on the playground at Pine Springs. We play circle games. We play on the swings and the see-saws. We have a new merry-go-round too.

Gilbert Begay, Pine Springs, Arizona

Yá'át'éehgo Naanish Bee Wótä'go Bilagáana Bizaad

Naabehó bilagáana bizaad yídahooł'aahígíí ts'ídá t'áá 'ákónééhee. Bilagáana bizaad dzidiits'a'go doo hózhó nanitł'agóó ha'át'éegi da naanish nishódahoot'eeh. 'Inda bilagáana bizaad doo dzidiits'a' dago t'áá shqo ha'át'éegi da naanish t'a' shójooł't'eeh yéé biniinaa 'ats'áá ho'dilt'eeh.

Bilagáana bizaad bídahwiidooł'áát biniiyé nihizhéé, 'índa nihimá 'óltá'ji' ndanihiiznil. Naanish bídahwiidooł'áát dóó násgóó yá'át'éehgo bee dahinohnáa dooleet danihó'nígo yiniiyé 'óltá'ji' ndahiiznil. 'Áko 'éí béedeil-niihgo yá'át'éeh.

Johnson Herrera,
Chemawa Indian School

ENGLISH NEEDED ON THE JOB

English is very important to the Navajos. If you know all about English then it will be easy to get a job, too. Sometimes when you don't know anything about English then you lose your job, because you can't understand.

That is why your folks put you in school to learn Eng-

lish. Your folks want you to learn how to get a job and how to work together. That is the way you can make a living when you grow up.

Johnson Herrera, Chemawa Indian Sch.

Béeso Hasht'e' Nehe'niitgi

Kwii Stewart hoolyéegi da'óltá'ágíí t'áá 'áltso béeso hasht'e' ndayiiníí. Yá'át'ééh béeso hasht'e' nijii'aahgo. 'Ashdla' náahijí' 'íhoo'aah ha'nígo dayóltá'ágíí t'áá ha'át'éegi da naanish bá shónidaot'eehgo 'ákóó ninádaalnish. 'Áko béeso hasht'e' nehet'aahígíí ts'ídá bee ndanitin. Ła' bonds wolyéhígíí bee dahóló. Yá'át'ééh nitsáhákees nilíñinii 'át'é béeso hasht'e' nijii'aahgo. Náasdi t'áá bee 'ádiká 'anídiilwołgo 'át'é díí béeso.

T'áátláhá góne' bił da'íínishta'ígíí tseebílt'éego 'ákót'éego béeso hasht'e' ndayi'aahgo k'ad bibéeso dahóló bonds wolyéhígíí bee. 'Éí t'a' Louise Thompson wolyé, t'a' Daniel Begay, Kee Homer dó', Tom George dó', James Billy, Lorraine Buck dóó Jimmy Ayze. Shí dó' bonds t'a' shee hóló. Nihí shíj 'áldó' 'ákót'éego nihibéeso t'a' hasht'e' ndahoh'aahgo 'át'é.

Mae Betony
Stewart Indian School

SAVING MONEY (Sherman Bulletin)

All the students here at Stewart save money. It is very good to save money. They have good jobs for the special students here, at Stewart. Some of the special students have bonds, too. We are very good thinkers to save money. When we get old this money will help us.

Eight students in my classroom have bonds. They are Louise Thomas, Daniel Begay, Kee Homer, Tom George, James Billy, Lorraine Buck, and Jimmy Ayze. I have a bond also. I hope you are saving your money.

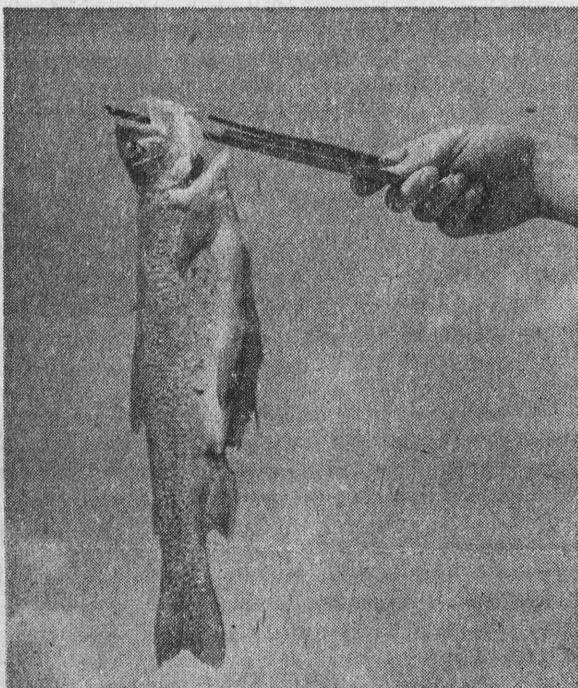
Mae Betony
Stewart Indian School

Naanish Yinant'aí Nilínígíí

Díí k'ad níléí 'adahwiis'áágóó naanish dahólónéęęgódó naanish 'ádaasdjjidgo daashíj néelág' naanish t'áágééd ch'ízhdoojah. K'ad t'áá býóó 'ákónéé dah yilki'. 'Áko háadi da t'áá 'aaníi 'ákódzaagogo t'ah kodág' 'éí public work wolyéego nda'anishígíí t'a' t'áá 'ííldjidaat'-éego 'óolzingo 'át'é ní. James P. Mitchell wolyéego níléí ha'a'aahdi naanish bił honít'i'jí yiniiyé 'aláqjí' dah sidahígíí 'ákót'éego yee haadzíí' lá CIO United Auto Workers wolyéego yee dah yikahígíí 'álah silíj'go.

SECRETARY OF LABOR JAMES P. MITCHELL

The administration will be ready to step in with public works if employment fails. This statement was made by Secretary of Labor James P. Mitchell. Mitchell was addressing the CIO United Auto Workers.



Loo' kwii dah hidetinigii Leo Watchman hayilo' jiní Tó Díhił Ch'inilini hoolyehigii biyi'.

This Rainbow Trout was caught in Whiskey Creek. It was 16 inches long. Leo Watchman a student of Ganado was the fisherman.

La' Ahijiisayi Jiní

Lók'aah Nteel nahós'a dóó niji'aashgo Na'nizhoozhidi 'álah ijt'áazhgo t'áá 'ákwii 'ahijiisayi'j lá jiní t'áá ka' hají'áazhgo. Hak'is dziis-xinii shíjí 'éí t'áá 'ákwii Na'nizhoozhigi naaltsos hwee niiltsooz. T'ahdoo baa hwiinít'jih da lá.

A MURDER

Harry Begay of Ganado killed his brother Francis Begay. Harry has been charged in Gallup, New Mexico for murder. Trial will be later.

Naabehó Binant'aí Baa Has'nih

Gallup Rotary Club wolyéego Na'nizhoozhidi 'álah nádleehigii Naabehó binant'aí Sam Ahkeah wolyéhigii binaanish naat'i'gi yee yaa dahaniihgo yee yich'j'hadaasdzi'. Yiniiyé 'álah siljí'go kodóó Sam Ahkeah 'áadi niyá. 'Éí 'ákót'eego hastói yee 'alch'j'hadaasdzi' dóó díí kojí Naabehó dine'é bee bich'j' 'anidahazt'i' danilinii yaa nahasne' Sam Ahkeah.

NAVAJO TRIBAL CHAIRMAN GIVEN CITATION

Mr. Sam Ahkeah, Tribal Chairman, was given a citation by the Gallup Rotary Club. After the presentation of the citation Mr. Ahkeah spoke to the Club about the needs of Navajos.

Hogans alway face the east.

Chidí Naat'aí

Chidí naat'aí Douglas Skyrocket wolyéego 'ániid 'ánáánalyaa jiní. Hosoyoots'jigíi naakidi 'ánánizáadgóo yilqají' nidzit'i lá jiní. 'Ahéé'iilkeedígíi bik'ehgo wólta'gó 'éí t'áatlá'i 'ahéé'ílkidji' níléi t'ááláhádi mííl dóó bi'qá táadi neeznádiin dóó bi'qá naadin tsosts'idi tsin sitqá bíghahgóo nehelyeed lá jiní.

T'óó bóhonitáhquéqdqá' chidí naat'aí B-29 deiłnínígíi 'áltse bikéé'déé' bíheestl'ó jiní. 'Áko shíjí níléi dego yił haazh'áázh 32,000 feet bíghahgóo. 'Áadi 'índa yiidíchidgo t'áá 'áadóó haaltáál jiní díí 'ániid 'ánáánalyaa ha'nínigíi.

PILOT FLIES FAST JET AIRPLANE

A pilot has flown a Douglas Skyrocket twice the speed of sound. This plane flew 1,327 miles an hour.

This plane was attached to a large B-29. The B-29 flew to a height of 32,000 feet. The small Skyrocket then took off from the mother plane.

Indians Da'alzhishigii Yéeda'iila Lá

'Ashiké yázhí Boy Scouts wolyéego yee 'atah danilinigíi Naasht'ézhí yee da'alzhishigii yida'iila lá jiní. 'Áko 'éí Naasht'ézhí k'ad kodóó háadi 'ákónáánát'ée dooleelígíi ts'ídá dooda daaníi lá.

Colorado biyi'jí 'ákót'eego Boy Scouts danilinigíi Yé'ii Neezii dóó Tsii' Diwolii deiłníigo yee da'alzhishigii yida'iila lágo t'ah nít'éé' yee da'alzhish jiní. 'Áko 'éí Naasht'ézhí t'áá 'iyyisíi doo bił yá'ádaat'éeh da. Házálá 'éí bidiyin niljígo yee ndahałá, 'éí shíjí yiniinaa 'ádaaní.

SCOUTS ACCUSED OF MOCK INDIAN DANCE

Zuni Indians said that they would like to stop Scouts from "mocking" their religious dances.

Some Scouts in Colorado have done versions of the shalako and mudhead dances. These dances are sacred to the Zuni Indians.

Bikágí yishtlizhii ha'nínigíi t'a' ríléi halgai hóoteeljí Pottawatomie daolyéego kéédaħat'j. 'Éí díí Wááshindoon nihaa 'áhályánéé nihits'á deet'ah ha'nínigíi t'áá 'íidqá' bidiit'i' lá. K'ad 'ákót'eego níléi ha'a'ahdi Congress wolyéego 'álah nádleehigii naaltsos bee bich'j'siłtsooz. 'Áko kodóó baa chahaghqágo k'ad 'áadi haaltsos ndanideeh.

The Praire band of the Pottawatomie Tribe of Indians are against release from Federal control. They protested against a resolution which was introduced into Congress that would "free" them.

Silver is purchased by the Navajo silversmiths from the traders, and turquoise is also sold by the traders.